

The American Friend

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New Series
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SUCCESSFUL LIVING

By EDGAR DEWITT JONES



IT'S TIME TO WAKE UP!

Father Vincent McNab, a leading churchman, says that sleep is the greatest enemy of the Catholic Church. It is possible that sleep is the enemy of every church. The book of Proverbs, which is part of the Wisdom literature of the Bible, has a great deal to say about the dangers of sleep—too much sleep. As for example,

"Yet a little sleep, a little slumber, a little folding of the hands to sleep;

"So shall thy property come as one that travaileth and thy want as an armed man."

There is something curious in the fact that the three intimates of Jesus—Peter, James and John—slept on two important occasions when to have kept awake would have been great gain. They slept on the Mount of Transfiguration and awoke just as the glorious vision faded away. They slept in the Garden of Gethsemane while their Master struggled alone. And when he returned to find them sleeping, he awoke them saying, "Could thou not watch one hour with me?"—a poignant rebuke.

In Acts, the 20th chapter, there is a story of a young man, Eutychus by name, who went to sleep in church, with St. Paul doing the preaching. The young fellow was sitting in a third story window, and when he dozed off, fell to the ground and was taken up for dead.

Now there are three things which induce sleeping at divine service; bad ventilation, a poor sermon, and utter weariness. In this case, the ventilation was all right; the preaching must have been good, which leaves us to surmise that Eutychus was tired out and nature took her toll.

One thing about children so refreshing, is their reluctance to go to bed for fear they miss something worth seeing or hearing. We are growing old when we love a snooze more than we do a parade.

LET'S QUIT APOLOGIZING

When the prodigal son came to himself he said—well, what did he say? He might have said, "I am not to blame for this; there is no living at home with that brother of mine. He is a sour-puss. He made life unendurable for me. That's why I left the old home place." But he didn't say that.

He might have said, "It isn't my fault

that I am here, penniless. I had an ancestor somewhere along the line who was a gay dog. He's living again in me. I couldn't help but get into trouble in the far country. But I'm not to blame. Charge it up to hereditary influence." But he didn't say that.

He might have said, "Oh, well, this thing isn't so bad after all. I have had my little fling, but it isn't serious. I'll live it down. Come to think of it, it's part of my education." But he didn't say that.

What he did say, when he came to himself, was this: "I have sinned. I am no more worthy to be called the son of my father. I am going back home and ask his forgiveness." And with these sentiments in his heart, he arose, journeyed back to his father's house, and the story of his reception is of imperishable beauty.

Let's quit apologizing. Usually it is a sign of weakness. Let's quit apologizing for religion. It's the one victorious power that we have not taken seriously, or made adequate provision for in our lives and society. "O earth, earth, earth, hear the word of God." There are many voices but only one Voice. Imagine a Scotch Covenanter apologizing for his robust faith. Fancy a Quaker in apologetic attitude for his convictions against war.

Let's quit apologizing for the Church. With all its frailties and mistakes, it is the best institution we know. Professor Albert Einstein said recently that

THIS NEW FEATURE

We introduce as an occasional feature this page on "Successful Living," by Edgar DeWitt Jones, of Detroit, preacher, author, editor, and recently President of the Federal Council of Churches of Christ in America. It is our hope that readers will find that it contributes to the devotional spirit of the paper.

Dr. Jones will write about life and its meaning, about happiness and sorrow, about conduct and personality—and about all sorts of subjects which vitally interest us as individuals and as members of our communities.

He will interpret religion in terms of our happiness and welfare; he will help us find a wholesome approach to social and personal problems. May we all find hope, faith, comfort, courage and moral reinforcement in this page.

he has a new appreciation of the Church due to the fact that when the dedication of the State began in his homeland, the only institution to stand out and protest was the Church, through an heroic company of her ministers, notably Pastor Niemoeller.

Let's quit apologizing for America. Our country has its vexatious problems. Nor have we fully lived up to the fundamentals of our political and religious faiths. But it's a country worth living and dying for. Let's quit apologizing for its imperfections and do something about them. Let us magnify our citizenship.

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HOW BEST TO COMMEND RELIGION

Religion is difficult to define though the derivation of the word means to bind again that which is broken. Almost every definition of religion contains the idea of "a Power not of ourselves that makes for righteousness"; not of ourselves alone; rather ourselves cooperating with this Power—to paraphrase the quotation.

Someone has defined theology as "man's ideas about God," and religion, as "the life of God in the soul of man." Theology is related to religion as is astronomy to the study of the heavenly bodies.

No better description of religion has been given than that of the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." And no grander embodiment of religion in action has been mirrored than that of Simon Peter, who said of his Master, "He went about doing good."

Religion, even the most spiritual, to be effective, must be lived. So many of us are wondrously strong on the profession and pitifully weak on the practice. Emerson hit it off perfectly when he wrote, "How can I hear what you say, when what you do keeps thundering in my ears?" And Jesus understood our failings when he said: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It is a tragic thing when men dispute, quarrel, and fall out over religion. It is to be expected that men will feel deeply about religion, will fight for it, and die for it. Great souls have done that and will do so again, but this is quite a different thing from the petty partisan bickerings done in the name of religion.

Religion is most commended when the one who professes his faith seeks always justice, magnanimity, forgiveness, forbearance, and a deep reverence for the truth.

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How It Seems to Us

BRITAIN'S startling reversal of policy in the Far East whereby she virtually shifts her aid to Japan in recognizing the "wartime needs" of that country in China, is manifestly a body blow to the embattled Chinese. When we see how China is being "done in" by this right-about face on the part of England, and by the species of American "neutrality" whereby this country, also an avowed friend of China, supplies Japan with the major part of her imported war materials, we blush to think of Bret Harte's famous dictum to the effect that "for ways that are dark and tricks that are vain, the heathen Chinese is peculiar"!

When Gandhi urged China to adopt a policy of non-violent resistance in the face of Japanese invasion, it appealed to most people as a fanciful and even a fantastic suggestion. However, developments during the long and harrowing months have strengthened rather than weakened Gandhi's position. It will surprise many to know from War Department figures recently released that six months ago China had four million men under arms, constituting the largest standing army in the world. Yet view her tragic situation today! Even from a "practical" point of view, what profit even the biggest armies for defense amid all the snares and delusions of "Power Politics"? Republican Spain resisted—and Spain is a shambles today, thanks to the German and Italian Machiavellis. Despite the desertion and humiliation suffered, Czechoslovakia chose the better way. In a day of international "treason, stratagems and spoils," the way of the resister is hard indeed.

It is a bit disconcerting at times to find how little an understanding some people have of the fundamental principles of democracy as they relate to a church paper. This paper maintains an open forum in which an exchange of opinions, expressed in the right spirit, is encouraged. Commenting upon a recent expression made therein with which he was in utter disagreement, one reader says he was astounded to see such a doctrine in so conservative a religious organ sponsored by the Five Years Meeting. Yet this same reader would doubtless insist that he adheres loyally to American democracy. Where should it be applied if not in a paper published by a religious group long known for its free democracy? Apparently other

church papers face similar problems for we read the following in one of our exchanges: "There is no wisdom in surrendering to the idea which seems to be quite widely held, that the editor should sit on the lid and prevent the publication of any word or idea which is contrary to his own convictions. Even many of those who are proud of the fact that they live in a country which presumably believes in free speech and a free press seem to harbor the delusion that a church paper should print only things for which the editor will hold himself personally responsible." Curiously enough, another critical reader seems to assume that every editorial expression is or should be "authorized by the Five Years Meeting"! We remind him of the title under which these paragraphs appear.

With mingled feelings we note the international award from The Hague, given the American Friends Service Committee and the Friends Service Council of London, as announced in our news columns. The award was made in recognition of the distinctive service rendered by Friends in behalf of refugees. Two observations are prompted thereby. In the first place, it is often urged upon Friends that they should more widely publicize themselves and their principles. It is being continually demonstrated, however, that the best and widest recognition is had by forgetting all about publicity and doing a hard job faithfully and well for humanity. Our second observation is that most of us Friends are content to enjoy this honor and recognition vicariously. We are strong for the refugees in the abstract, but when it comes to signing an affidavit or helping care for a refugee family in our home community, we pray to be excused. Too many of us have our Good Samaritan religion in the Service Committee's name.

It has been announced at the request of Pope Pius XII that all Roman Catholics throughout the world who listen to broadcasts of apostolic benedictions from Rome may henceforth benefit by the plenary indulgence that follows the benediction. In short, they may be cleansed of all their sins. Somewhere we seem to have read something to the effect that each must work out his own salvation with fear and trembling. Protestantism does have its limitations!

For a Larger Numerator

By Rufus M. Jones

KIRSOPP LAKE said once that it would be a comfort to any minister to discover that, no matter how bad his own church was, the one St. Paul had in Corinth was worse. One of the major troubles with that Corinthian church was its tendency to split up into contentious parties, with loss of power to cooperate in the central business for which the Church exists.

The history of the Church reveals that this tendency to split into contentious sectors was not confined to Corinth. There has been no period of complete Church Unity during the entire history of Christianity. The second, third and fourth centuries were periods of intense internal conflict and I need only to mention the battles with Gnostics, Docetists, Montanists, Donatists, Marcionites, Sabellians, Patripassians, Arians, Monophysites and Pelagians, to indicate the fact that there was no period of peace or quiet in those great formative centuries. Then came the *filioque* conflict, which divided the Eastern and Western Churches into stubbornly separate entities. The thirteenth, fourteenth and fifteenth centuries, preceding the Reformation, are often assumed to be a period of the triumph of the one unified Church of the western world, but those three centuries swarmed with heresies, and at no time in those years was Christianity a unit. I could easily make a longer and more scarifying list of sects in this period than the one above. Then came the shattering break of the sixteenth century, when what had seemed to be the continent of faith fell apart into numerous islands of faiths, sundered by intervening and almost impassable stormy waters. The modern mission field and the rural villages in America, with their rival names and faiths and church spires, reveal even today the dark tragedy of this passion for division.

It is, of course, right and wholly desirable that there should be a variety of expressions and interpretations of Christianity, with peculiar emphasis on different aspects of truth and practice. It would be an unspeakable misfortune to have Christianity reduced to one single, unvarying form, one fixed and final type. One of the gravest dangers that besets the rigidly unified Church is the tendency to insist on *fixity* of form and type and to treat variation, novelty, originality and freshness as disloyalty, if not positive sin. Denominationalism, with all its evils, is better than a single unified Church that is entrenched against newness of life and thought, hostile to the free activity of mind and an enemy to variation in manner and method of expressing truth. It is extremely easy to substitute "uniformity" for "unity" and it very often is done.

What I want to see is the largest range of liberty in the interpretation of Christian truth and in the Christian way of life, with varying emphasis on the different aspects and ideals of faith and life and organization, while at the same time there shall be the largest possible unity of spirit, of cooperation and of fellowship across the lines of denominational differences. The unity must be got, not by finding the least common denominator on which there can be uniformity of thought and action, but rather by an enlargement of vision which sees how many varieties of form and type there are in this marvellous reality we call Christianity and how they are all needed to express the full-rounded whole of truth and life as Christ has revealed them.

With that vision and that spirit one can be loyal to his own type and expression and at the same time he can re-

joice that there are many other types and expressions needed to interpret the fulness of the revelation. That spirit, where it exists, is the *spirit of unity*, and one who possesses it will join gladly with all other communions, wherever way opens for it, to share and to serve with all Christians outside his own fold to extend the area of the Kingdom of love and fellowship. The moment one concludes that there cannot be unity until there is agreement, i.e. uniformity, in creedal statement, or in the form of sacraments, or in the order of ordination for ministry, the essential basis of unity is missed. That means that there can be no variation of thought in these matters, no change from what is, or used to be, without breaking the bond of unity.

There are, then, two diverse ways to achieve unity. One way is by an increase of cooperation and fellowship, an enlargement of sympathy, understanding and appreciation of other existing forms and methods of Christian life and truth than one's own, without the surrender of any essential principle, or any lessening of loyalty to one's own household of faith. This is St. Paul's way. You do not give up your attachment to Paul, or to Apollos, or to Cephas, but you widen out your interests and your sympathies and discover that "All things are yours, whether Paul, or Apollos, or Cephas; or the world, or life, or death, or things present or things to come; all are yours, for you are Christ's and Christ is God's." Once you get the container you get everything that is contained. You stand on your own sure homeland ground and at the same time take possession of everything that truly belongs to Christ and his Church. You enlarge your possessions by increasing your numerator rather than by decreasing your denominator.

The other way to unity consists in reducing the essentials in faith and order and practice to the least possible common denominator of points of agreement. Unity of this type must be unity in belief, unity in form of sacrament, unity in form of ordination. This compared with the first type is what printers would call "lower case" unity. Attempts to get it lead to almost endless debate, heart-burning surrenders, and new divisions and separations. A creedal declaration of faith has always been a method of exclusion. It is intended to "exclude" all who cannot honestly say it, or at least say it with "mental reservations."

Obviously, *my* chosen way to unity is what I have described as the first way, St. Paul's way. I begin always with the assumption that the way of life of the Society of Friends to which I belong is a uniquely precious interpretation of Christ, completely suited to *my* deepest human needs of thought and feeling and worship, and worth preserving and transmitting at whatever cost. That does not mean sectarian pride, or a sense of superiority or "a holier than thou" feeling. It only means that I have found what suits *me* best, what has ministered to my spiritual development from youth to age, while I respect with equal satisfaction those religious ways of thought and forms of spiritual nurture which form other lives in other ways. I do not want to press these other lives out of their orbit, nor to compel them to see what I see. I cannot, therefore, start on a way to unity that involves the surrender of any of the *essential* aspects of my faith and practice, or which implies disloyalty to the central features of that way of life.

But all through the years of my active life I have been dedicated to the attainment of Christian unity. First of all,

of course, I have labored to increase unity in the Society of Friends itself. I have had fellowship and active service in every branch and type of Quakerism in the world and, with very slight exceptions, I have been "at home" with them all, and they have treated me as though in some sense I "belonged" with them, at least in spirit. In all this work I have never slackened my grasp on what seems to me to be the central realities, nor have I played fast and loose.

In the larger field, I have the record of a life-time of work for Christian unity. I was one of the founders of the Federation of Churches in Philadelphia. I was one of the charter members of the Federal Council of Churches of America. I was in the original American group that launched the movement on Faith and Order. I was a charter member of the Fellowship of Reconciliation and of the Association for Christian Cooperation. I first made to the Laymen's Appraisal Commission the suggestion for a single united American Board for Foreign Missions in the Orient, which finally was formulated in "Rethinking Missions."

I have for more than a quarter of a century been visiting and working in the theological seminaries of nearly all the denominations in America. I have been invited to address the ministers' unions in nearly every one of the forty-eight States and I have always accepted the invitation when I was able to do so. I have spoken in the churches of almost every denomination in America and on the mission field. I am perfectly at home wherever people worship God in spirit and in truth, and wherever there is a group of persons of whatever name who are eager for the interpretation of the Gospel as I see it. It would take five or six lives to answer all the calls that come.

But all of this is in the line of unity of spirit, not of uniformity of form and phrase. Everybody knows that wherever I go and wherever I speak I go as a member of the Society of Friends and I am never asked to conform to any system or lines of thought inconsistent with my sincere convictions—no conditions of "surrender" or compromise are ever imposed on me. I withdrew from the movement for Faith and Order when it seemed to me that there was undue emphasis on ecclesiastical uniformity and far too little on unity of spirit and life in Christ. The work of the Friends Service Committee and Service Council has won world-wide recognition and appreciation because of

its expression in deed and action of the Spirit of Christ, the way of love and the universality of its human interests. It has always been a reconciling and unifying adventure.

I am impressed with the feeling that most of the Christian leaders and Christian bodies in the world want us Friends to maintain our unique position, our freedom from ecclesiastical forms and our way of life and worship. These unique traits have been won at very great cost of life and suffering—thousands of our forerunners have suffered for this freedom. We are numerically a feeble people, almost negligible in the rank of statistics. If we *count* at all it is because we are bearers of a spiritual heritage which is not only priceless to us, but precious in the sight of many who belong to other communions. We shall serve the world better by guarding these essential truths which characterize us as a people and by making those truths significant in our own communities and for other communions rather than by surrendering our own unique position in order to buy the privilege of sharing in a type of union which demands a uniformity of belief before there can be cooperation in action. The later course seems to me like a drop from the higher level of spiritual unity to the "lower case" level of a uniformity which is bound to be exclusive and divisive.

What is much more important just now than a remote and tenuous contact in which only a chosen few can directly share, is an increase in spiritual insight and power within the local meetings where our real life and strength and worth is tested, and an enlargement of comprehension of the true spiritual issues of life in the world today. We need to get into better and closer working relations in the localities where we live and where every member can share, and to prove our love of unity by cooperating heart and soul with communions in our own neighborhoods which are in need of our fellowship and our friendly service.

The times are calling loudly for a new dimension of depth in our Christian churches. The world has gone secular and the germ of a thin secularity has crept into the Church. Men have rationalized Christ, psychologized him, "explained" him, theologized him and turned him into systems and theories. What we need most of all now is not another theory about him, but rather to *see* him in all the fullness of his reality and to *love* him and to *follow* him and to *live* in his life and power. Wherever *that* happens there *is* unity.

An American Friend Roves at Large

By A. Ward Applegate

I HAVE just crossed the North Channel and come by train through the quiet countryside of Holland to the city of Amsterdam. From here I can look back upon a really fine week in England's "green and pleasant land."

For me the week opened, not with the Thomas Ellwood tercentenary celebration at Jordans on July first, but with my being ushered into the spacious and hospitable home of Mrs. Percy (Edith) Bigland, Stone Dean, on Friday evening, June 30. Edith Bigland had suggested when we met in Geneva some time before that Stone Dean, to which William Penn

had upon occasion brought his beloved Gulielma in the days of their courtship, would be a good retreat from which to attend the Thomas Ellwood celebration. Acceptance of the alluring invitation was certainly not long delayed. This visit was altogether reluctantly ended on the following Monday.

Jordans, the spiritual cradle of Thomas Ellwood and Isaac Penington! The scene of a part of the youth of William Penn and the quiet retreat to which he came during the sunset of his life! Indeed, it was a perfect setting for the pageanted celebration of the three hun-

dredth anniversary of the birth of the first of these three great Friends.

In addition to the woodland lanes and the fine old meetinghouse there is, of course, the adjacent burial ground where lie the ashes of all three as well as those of their companions who walked with them in wedlock the tortuous paths of those early years.

Then just at the top of the hill above the meetinghouse there stands the Mayflower Barn. It is widely known as the building whose timbers were fashioned from the great beams and trusses of the ship that brought the Pilgrims of

1620 to New England. It is now an assembly hall, long and narrow, in the confines of which one needs no stretch of imagination to visualize himself inside an ancient ship, keel up.

A scant mile farther on is the city of Chalfont St. Giles, with the John Milton cottage as its chief attraction. When the great plague broke out in London the blind poet appealed to his erstwhile student secretary, Thomas Ellwood, to secure for him a place in which he would have some chance of safety from the dread disease. And, through the young man's effort, the little home in Chalfont St. Giles, now known as the Milton cottage, was found.

It was a brilliant idea that Friends in and near Jordans had, when they chose not only to celebrate the anniversary of Ellwood's birth but also to make it a financially profitable event in order to increase the amount of money available for work among the refugees from Central Europe. Consequently five episodes from the sweep of Thomas Ellwood's life were chosen from the plays of Beatrice Saxon Snell, and an experienced producer, Frederick E. Woodhouse was appointed to cast and present them. Both of these fine, concerned Friends were showered with congratulations at the close of both the afternoon and evening performances, in the old Mayflower Barn, for the character and the quality of their work. The five scenes were, briefly:

I. A visit of the Ellwoods to the Isaac Penington home which had a great deal to do with the turning of Squire Ellwood's son Thomas into the queer ways of the Quakers, and also with his subsequent choice as tutor to the Penington children.

II. The ridiculous arrest of young Thomas Ellwood by a watchman in Beaconsfield. He was charged with breaking the Sabbath Day law by being abroad on a journey without special permission by the mayor. His quiet maintenance of his testimony in the face of a blubbering, egotistical and tyrannical magistrate brought from one of his arresting but admiring guards the remark, "He was uncommonly like a man."

III. The blind poet, John Milton, by the suggestion of a mutual friend, had employed young Thomas Ellwood as a reader. Upon his completion of a reading of "Paradise Lost" he was asked by the author to give his reaction. Whereupon Thomas Ellwood said, "Thou hast had much to say about Paradise Lost, what hast thou to say of Paradise found?" The use of this germ idea in the ultimate production of "Paradise Regained" is beautifully and effectively dramatized by Beatrice Saxon Snell against the background of none too lovely and harmonious a home life among the Miltons.

IV. The cooperation of all Friends

in the fellowship, when difficulty at the hands of persecutors, and dispossession of their property came, was the central theme.

V. This was an exquisite presentation of a meeting of women Friends when a testimony in memory of the recently deceased beloved Thomas Ellwood was given, and when the only other item of business was the liberation of a young couple in the meeting to proceed with their declared intention of marriage.

On Sunday afternoon, Arthur Rowntree, long-time headmaster of Bootham, gave a finely balanced lecture with the life of Thomas Ellwood as the theme.

We were driven on Monday morning across country from Stone Dean to the home of our friend, Henry Gillett, in Oxford. We found him exceedingly busy with his duties as Mayor of the classic city but not too busy to sit after lunch and discuss the matter of Friends and universal conscription which is much to the front among English Quakers these days.

That evening found us quietly visiting with our friends, Helen and Sewell Harris in Edgware, and on Wednesday we began our attendance at committee week in Friends House.

After attending the Lansbury presentation meeting at Friends House on Thursday evening, no one need suggest to me any lack of sparkle to English wit. With Canon Raven in the chair and with the array of speakers, all of whom were long-time friends of George Lansbury, even if some were political "enemies," there was not a single dull moment. Being an American, from the land to which George Lansbury had recently given a ground swell of his great spirit, I was invited to sit among the honored on the platform. The life of the great man was wittingly, joyously and feelingly eulogized in his presence, and his greatness showed through by the humble and unspoiled fashion in which he received it and responded with the final talk. Probably the climax of the evening was in the gentle offering of a Jewish Rabbi when, in speaking of the "milk of human kindness" he said, turning toward George Lansbury, "Sir, if I may say it with proper respect, you are the cow."

The Meeting for Sufferings on Friday gave us an opportunity to attend, with a minute, the session of one of the groups which we have desired to see in action lo, these many years. England is not only "green and pleasant"—it is also, among the Quakers, fresh and scintillating.

Ignorance, fear, suspicion and hate are the real enemies of peace. I hope the new world which those before me can help to make will see the War Office moved into the British Museum as a relic of olden times.—LADY GLADSTONE.

CLOSING THE SHUTTERS AT MT. PLEASANT

On reading the account of our recent visit to Mt. Pleasant, Ohio, Inez Taber Foreman of Tucson, Arizona, bethought her of this poem found among her father's mementos. It was written by a cousin of his, descriptive of a one-time familiar scene in the old Mt. Pleasant Yearly Meetinghouse—Editor.

The large assembly gathered there
For time of silence and of prayer
Have felt the tender touch by word
Of Spirit-leaders they have heard;
Yet crowning moments oft had been,
Enfoldings in adoring sheen,
When not a single sound intrudes,
As each upon the unseen broods.

'Tis when devotive hour is o'er,
And solemn brows are raised once more;
The elder at the meeting's head,
In meek submissive tones had said,
As from his seat he there uprose—
"Are friends prepared, shall shutters
close?"

A gentle stir moves thru the throng,
Enwrapped in stillness held full long.
Young men arise; we hear their feet
Move off in measured, even beat,
And then as mounting stairs they tread,
The footsteps soon are overhead;
When comes the distant creak of wheel,
As heavy turns the lengthy reel,
And from aloft is sinking down
The great wide door of amber brown.

Whilst it begins to thus descend,
Small shutters close at either end;
Still moves, and yet we see not how,
In air suspended looketh now.
It softly sways and almost swings,
Yet closely to the end groove clings.
Long lines of panels folding out,
Till all the hinges straight about,
There's seeming murmured smothered
moan,
And tremor of an inpent groan;
With slightest surge like weary heaves,
All motion on the foot-rest leaves.

Descending, sound young men's footfall;
A wondrous spell is over all.
The heart is struck with solemn awe;
Intensely feel whereof we saw,
A symbol of the Heavenly door,
Once closed, that opens never more;
All called to enter e'er it close,
Join joys the ransomed pilgrim knows.
With mute and yet appalling power,
Speaks an eloquence in that hour;
Warns heedless soul a time comes on
When slighted favors are withdrawn:
But winged by faith, roused spirit soars,
Ere closed the "everlasting doors:"
Those mighty doors! One Hand that
swings,
The Lord of lords and King of kings.

INTENTIONS DECLARED BY CANADA AND GENESEE

By G. RAYMOND BOOTH

Twelve years of fellowship between Canada and Genesee Yearly Meetings led this year during the Yearly Meeting sessions at Pickering College, Newmarket, Ontario, to a declaration of intentions. Believing that our future lies in ever closer unity, a committee was appointed, with Dr. Arthur G. Dorland as Chairman, to draft during the coming year, a plan of study which, if adopted next year, will be submitted to the various meetings. It is a consummation devoutly to be wished by Canadian Friends. No one is in a hurry, neither does any of us want to drift along any longer with our bunglesome ways. And most positively do we not want to have another "separation."

More time was taken this year by the new and combined Meeting on Ministry Counsel and Oversight to consider the State of Society. Some of the reports were of a very high order and provoked a fine discussion.

As last year, group meetings met each morning for a full hour in worship-fellowship periods, where the smaller numbers were conducive to greater freedom of expression.

An innovation this year was partially borrowed from one of our parent Yearly Meetings, New York, when the opening minute was read at an evening session, and after roll call of delegates, the London Epistle was read and the meeting settled into worship for the remainder of the session. It was a most helpful experience.

The same Clerks were appointed as last year. However the Presiding Clerk presented a concern that greater frequency of change should be made. Accordingly recommendations were made that a newer division of work might leave the Assistant Clerk as the more permanent official with a change perhaps every second year in the Presiding Clerkship.

Every committee was ready with a written report, which is quite an improvement over former years. The Friends Service Committee and the Missionary Committee reports were occasions of greatest interest. When one considers the small numbers and the vast territory, one is constantly amazed at the scope of active interests of Canadian Friends. Ella R. Firth, for so many years the dynamo of our Missionary interests, was greatly missed on Missionary night, though she had been present earlier in the Yearly Meeting. However her long established place as chairman of the meeting was ably taken by Albert T. Walker, former M. P. P.

Fred Haslam, the one and only such

person on earth, was the heart and life as well as the focal person in the Service Committee report, or should we say reports. Fred is equally at home playing ping pong or soccer at a camp for underprivileged boys, speaking on "economic geography," constructively dreaming and working for a cooperative society, rendering treasurers' reports, and about fifty-seven other kinds of Christian work. During his odd moments he is Secretary-Treasurer of the Rogers Tube Company, and confidant of all and sundry in trouble.

Reports dealings with figures and dollars were enlivened from time to time, either by the excellence of the reports themselves, or by the genial good humor of William Harris and others, or by combinations of both. All funds were in good shape. Trustee funds are well invested. Only one slight shortage in "Yearly Meeting stock" was reported. And there was a net gain in membership.

Visiting friends and Friends contributed greatly to the success of our twelfth joint Yearly Meeting. Richard Maresch, a Viennese refugee, now located on the staff of Pickering College, made a deep impression by his restraint, poise, and good humor, while he made us see the deeper implications for civilization, underlying the persecutions in that unhappy country.

Arthur Santmier captivated us all by his description of the work of Friendsville Academy in Tennessee.

Raymond Binford, in a return engagement, came to us by invitation to give the Sunderland P. Gardner address, the missionary address and the Young Friends address. He came to us two years ago largely on the reputation of his noble and devoted brother, Gurney. He came this year wholly in his own right. And what a treat he was with his southern drawl, (whether acquired we do not know), his dry humor, his broad knowledge, and his deep insight into religious aspirations!

This year we went into the town of Newmarket on Sunday morning and worshiped at the Friends Meetinghouse. Whether it was the occasion, the place, the weather, or the people we do not know, but it was a time of sitting together with the pervading Presence in the midst.

In recent years Yearly Meeting has come to mean Pickering College, and Pickering College means "Giant Joe" McCulley, with his gracious way; Miss Ancient, whose name slanders her, always solicitous for the welfare of all; and "the Archbishops," stately Chinese chefs who ruin waist lines to the delight of all. Next year we meet again at Pickering College on the last Friday in June, or, to be more Quakerly, on the last Sixth-day of Sixth Month.

NEW QUAKER HISTORIANS IN THE MAKING

The following is from the current issue of *Quakeriana Notes*, published at Haverford College and edited by Thomas E. Drake, Curator of the Quaker Collections there.

Three of Haverford's recent graduate students have chosen topics in Quaker history for their research projects, using the Quaker Collection for most of their material and depositing their essays in the Library upon receipt of the degree of Master of Arts. Two were graduates of Earlham College and one of Pacific College in Oregon. Alexander H. Hay (A.B. Earlham, 1937; M.A. Haverford, 1938) made a study of the rise of the pastoral system in the Society of Friends in the latter half of the nineteenth century, which throws light on a subject which has at times been treated with more heat than light. According to Alexander Hay, it was almost an automatic process by which western Friends shifted over to the pastoral system, as a result of the external influence of the evangelical movement of the times, and the internal need of a satisfactory pastoral leadership.

"Colonial Relations of Quakers and Baptists," is the title of the study just completed by Lewis M. Hoskins (A.B. Pacific College, 1938; M.A. Haverford, 1939). In this study Lewis Hoskins made extensive use of the library of the Crozer Theological Seminary at Chester, Pennsylvania, as well as the Haverford Library, and was advised and assisted by Professor R. E. E. Harkness, Baptist historian at Crozer. Rhode Island and Pennsylvania were the most important places of contact between Quakers and Baptists in colonial times. Friendly toleration and cooperation were the rule in both colonies, particularly in Rhode Island, where Quaker and Baptist governors alternated in ruling the province. Extremely important as a background for the relations of Quakers and Baptists here, were their contacts with each other in England. The original division between "General" and "Particular" Baptists in the early seventeenth century foreshadowed the differences between Quakers and Baptists a generation later. The "General" Baptists, who tended toward mysticism, were more or less absorbed into the new Society of Friends, and Baptists of a mystical turn of mind joined the Quakers in both Old and New England. As time went on, therefore, the two groups which were so similar in many ways in the early period, differentiated themselves from each other in matters of both faith and practice.

Thomas M. Jones (A.B. Earlham, 1938; M. A. Haverford, 1939) has made a study of educational policies of the

two Philadelphia Yearly Meetings in the nineteenth century, continuing the story which Professor Thomas Woody has told of Quaker education in colonial Pennsylvania and New Jersey. Yearly Meeting minutes, reports of educational committees, printed histories of some of the Friends' schools, and discussions of educational policy in Friends' periodicals provided the bulk of the material for the study. Its most interesting disclosures relate to the changing character of the Quaker concern for a "guarded" education, and to the differences in policy which developed in the Orthodox and Hicksite groups after the Great Separation. Orthodox Friends retained control of the larger boarding and day schools belonging to the Society, founded Haverford in 1833, and pursued a steady policy of furthering the guarded education of their children. Hicksite Friends' education suffered from the losses of the Separation, but after a generation there developed a renewed interest in education, which, when it took tangible form in Swarthmore College, George School, Friends Central, and other schools, disclosed a somewhat more liberal policy regarding Quaker education than that of Orthodox Friends.

All three of these young men are going into Quaker education, it is gratifying to report. Alexander Hay is connected with Westtown, Thomas Jones will be at George School next year, and Lewis Hoskins will return to Pacific College to teach. Two of them were holders of the Haverford-Pendle Hill scholarships, by which they worked for their degrees at Haverford, but were in residence at Pendle Hill. Their essays will, if extended and amplified, appropriately find their way into the published literature of American Quakerism.

COMMON SENSE ADAGES

The Indians were full of adages—simple ones, easy for anyone to make up, such as "The way to cross a lake is to cross it," or "The way to get bear meat is to kill a bear," or "The way to live in peace with others is to live at peace with them."

I was slow in realizing that these adages had a value despite their simplicity. By constantly repeating them, the Indians encouraged sensible behavior; whereas more civilized peoples, who consider themselves superior to such simple sayings, forget how to be sensible. They are forever trying to live in peace with others by spreading false rumors or taking advantage of neighbors; attempting to kill bears or cross lakes by holding windy discussion with persons who never killed a bear or crossed a lake. Thus civilized peoples, in many ways, are less civilized than Indians.—KENNETH ROBERTS in "Rabble in Arms."

EMMETT GULLEY SPEAKS AT NORTH WEARE

On Sunday, June 25, North Weare, New Hampshire, Friends were fortunate in having as speaker Emmett W. Gulley of Newberg, Oregon, a member of the Pacific College Faculty, who has recently returned from Spain where he was doing child relief work among the Spanish civilian population. He came to us, not merely with an account of thrilling experiences, but with a challenge to every thinking individual. Too many of us are content with a vague mental picture of war as exclusively a military affair which concerns principally two opposing armies. Too few have any adequate conception of the civilian situation, of the appalling vicissitudes war brings to the non-combatants, people who are farmers, laborers, shop-keepers, professional workers, exactly like us save for the small matter of nationality.

In England, Emmett Gulley saw the first effects of war upon non-militant populations, war that is still only a threat in England, but a threat which hangs heavier and more omnipresent than the English fog. There are trenches in London, children are assigned numbers for identification in case of hurried evacuation, subway platforms are crowded at night with sleepers who fear sudden attack above ground. Fear and preparation set the tempo for daily life.

Ingress to Spain by usual routes was difficult. Travel by automobile proved perilous, for aerial bombing along the road to Barcelona was thorough and constant. Emmett Gulley's first three days in Barcelona were enlivened by forty air attacks from Nationalist forces. It became necessary for him to go to a port twenty miles north of Barcelona, in order to obtain transportation south by boat, as Barcelona's shipping was paralyzed. The road north was swarming with refugees afoot and in every kind of conveyance, and the roadside was strewn with abandoned household goods, wagons, disabled trucks, cannons, and dead draft horses or mules. At intervals, Nationalist bombing planes would appear, and the traffic would disperse into the underbrush until the danger passed. He was to have a better view of these maneuvers on the next day, when, from a boat off shore, he watched flight planes with machine guns follow the fleeing traffic along that highway, slaughtering steadily although these fugitives were non-combatants bent only on escape, unconnected with any military force.

After Emmett Gulley reached Madrid, he went on a tour of inspection so as to get some comprehensive idea of the situation. Everywhere was desolation and famine. In Madrid, starvation was commonplace; the average individual re-

ceived less than half of the amount of food (measured in calories) necessary for a normal subsistence. One hospital was reserved solely for famine victims although hospitals could offer only shelter and such care as could be given without heat, medicine, antiseptics, nourishing food, linen and dressings.

When bombardment destroyed a wall, an automobile, plumbing, there were no replacements; adequate repair of any broken thing was almost impossible for lack of material. The material accessories of civilized existence had been stripped away, until the population had reached the rock bottom limit of privation. When there was even a rumor of distribution of clothes or food from relief stations, waiting lines would be at the door seven or eight hours in advance of the hour set for distribution. It was estimated that if the death rate and contributing conditions remained constant, the child population would be completely wiped out in four and one-half years.

If we spectators are to do anything to prevent the reoccurrence of such horror, we must take two steps, the first of which is to enlighten ourselves concerning the basic causes and results of war. We must endeavor to look behind propaganda and discover the truth. The second step is to begin in our own individual world to work for peace. True internationalism must be founded on theory which is translated into everyday terms by individuals, families, communities everywhere. We must acquire a wide outlook which can visualize a universal brotherhood.

TAKING THE LONG LOOK

I am firmly convinced that mankind is only at the beginning of its career; that most of us are still cavemen, although we proudly drive around in our little cars and are able to tune in on a concert that comes to us from the other end of the world. I am even more firmly convinced that there is not a problem that faces us that cannot be eventually solved by the application of our power of reasoning. It is true that we still find ourselves surrounded by all sorts of difficulties and in a world full of greed and injustice and unnecessary suffering. But what else could we expect when we remember those five thousand years during which we have been able to live more or less like civilized human beings and compare them to the hundreds of thousands of years during which our ancestors were forced to compete with the wild animals for a chance to survive. Look at this world from this angle and you will be able to share my optimism.—HENDRICK W. VAN LOON in "A World Divided is a World Lost."

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Herbert Hoover Reminds Us

HERBERT HOOVER has sounded a timely note of reminder and warning to the American people. Under the title, "Shall We Send Our Youth to War?", he contributes to the August issue of *The American Magazine* an article as trenchant as it is comprehensive. Speaking of himself as one of "the few living Americans who had full opportunity to see intimately the moving tragedy" of the peoples who suffered during and after the Great War, he first reviews briefly and graphically his personal relationship to that tragedy which furnished him this unparalleled opportunity for observation.

After sketching a few of the horrors which he beheld in the front line trenches, he speaks of another side no less dreadful, and recalls "the nightmares of roads filled for long miles with old men, young women, and little children dropping of fatigue and hunger as they fled in terror from burning villages and oncoming armies." After suggesting the barbarous brutality that was rampant through "the ruthless killing of civilians, executed by firing squads who justified their acts, not by process of justice but on mere suspicion of transgression of the laws of war," he says: "Still worse was the killing of men, women, and even children to project terror and cringing submission. To the winds went every sense of justice. To the winds went every sense of decency. To the winds went every sense of tolerance. To the winds went every sense of mercy. The purpose of every army is to win. They are not put together for afternoon teas. They are not made up to bring good cheer or justice or tolerance. They are made up of men sent out to kill or be killed. Whatever the theory, the act that wins is justified in war." More feelingly still, he speaks of the food blockade saying: "Both sides professed that it was not their purpose to starve women and children. But it is an idiot who thinks soldiers ever starve. It was women and children who died of starvation. It was they who died of the disease which came from short food supplies, not in hundreds of thousands, but in millions."

Herbert Hoover calls to mind that while the United States was at the front a comparatively brief time, the war cost us the lives of 130,000 men and \$40,000,000,000 and that as a result of our participation we have today a quarter to a third of the American people below a decent standard of living. "If that 40 billions of wealth had remained in America," he says, "these people would not be in this plight. A large segment of our people have already been impoverished for a quarter of a century. And the end is not yet."

Rarely have we seen a more impressive and devastating statement of what war actually was in its brutality and bestiality, what it cost the countries that engaged in it in lives and wealth and how we are still reaping the fruits of its tragedies. Perhaps no one will question the tragedy

and grimness of the picture presented. If any are inclined to question his reference to the ruthless execution of civilians, or even enlisted men on trumped up charges, we refer them to stark passages to be found in Van Paassen's relatively recent book, "The Days of our Years."

Realistic, however, as is Herbert Hoover's summation of the monumental tragedies of the war, he recounts them as background and basis for his stern admonition to the American people not to be embroiled in power politics in Europe under the alluring appeal of helping to save the democracies. He recalls that the Great War began as a quarrel between three dictators—the Czar of Russia and the emperors of Germany and Austria, all competing for power. France was dragged in out of fear of Germany and Austria and because she had a military alliance with the Czar. Great Britain was drawn in for reasons both altruistic and political. Finally the United States joined in the war "wholly out of idealism"—a statement to which many will take some exception.

In this connection ex-President Hoover says he dodges no responsibility as he "reluctantly joined in the almost unanimous view that America must go in." He believed that with our singleness of purpose we could impose an enlightened peace and could make it a war to end war. On this background he says, "If experience has any value to nations, there are in the wrecking of these hopes a thousand reasons why we should never attempt it again." Now as then "the dictators are in conflict for power. Again France, a democracy, ties herself to the dictatorship in Russia. England becomes endangered should the dictators of Germany and Italy overwhelm France. And thus again begins this dreadful treadmill."

"What is proposed? That we join to stop inevitable movements and readjustments of peoples; that we engage in ideological wars. Who will pay for it in blood and treasure? Our children.

"Those who play with power politics, like those who play with matches, always deny that they intend to set the conflagration of war. Their moves are based not alone on bluff but on guns. When we take sides in their controversies, when we talk of using force of any kind, we are playing power politics at the European chess table. And our stakes are the lives of millions of sons of America. The stakes are another twenty-five years of hideous national impoverishment. The stakes are the progress of all mankind for half a century. The stakes may be the sinking of intellectual and spiritual liberty for a century to come."

Herbert Hoover offers one reminder that those may well heed who would urge this government to throw its strength behind the European democracies. It is an unpleasant reminder and is given with the sole purpose of getting the American people to take the second sober thought. He reminds us that the very countries who are now almost frantically cultivating us have not hesitated to play the same power politics against us that they in-

dulge in against their reputed enemies. Chapter and verse are cited as proof. Ex-President Hoover doubtless had other examples in mind: for instance, the way in which Great Britain virtually double-crossed this country in its effort to checkmate Japan's initial aggression in Manchuria. All of which means that we are merely listening to a siren song when we are entreated to join up with the European democracies under the urge of supporting glowing ideologies which as a matter of fact have little to do with the sordid political realities at issue.

Realizing from experience the baneful power of propaganda, he asks his countrymen to be on guard against the propaganda machines now so busy in this country as well as in Europe. "Propaganda," he reminds us, "has three directions: internal, to mobilize emotions; external, to influence neutral nations; and aggressive, to influence the enemy." He reviews the kind of propaganda which took us into the last war and shows how we are now being again subjected to the same barrage. He strongly deprecates the calling of names by our government officials as "another form of war conditioning of the public mind."

Although "it is dinning in our ears that we shall inevitably be drawn into this inevitable war whether we like it or not," ex-President Hoover does not believe it. "It all depends," he says, "upon our own will to stay out."

"Staying out is a matter of tactics and strategy almost

as difficult as the strategy and tactics of war. And, if there is not the adamant will to stay out, no amount of law can keep us out. The first thing required is vigorous, definite statement from all who have responsibility, both publicly and privately, that we are not going to war with anybody in Europe unless they attack the Western Hemisphere. The second thing is not to sit in this game of power politics."

The American people are urged by many to encourage our government to line up with the European democracies as a means of opposing totalitarian dictatorships abroad. To this appeal Herbert Hoover makes this ringing reply:

"What profit it if, by our joining in war to extinguish these systems, we also lose our own American life? It is not alone the price of war we lose. But we can never go through another great war without becoming a totalitarian state in order to effectively fight such a war. When we have finished we shall not have established peace in the world. We shall have sacrificed liberty for generations in the United States."

Speaking as one having authority, on the background of wide observation and poignant personal experience, and on the basis of his grasp of the problems of statesmanship involved, Herbert Hoover has rendered his country a great service in his forthright, penetrating article, which we would encourage all to read in full. The question which he raises looms large: Have the American people the will to keep clear of another war? We know the truth about war, but have we the will, the will, the will, to do the truth we know?

Toward a Contributory Patriotism

BY JACOB J. WEINSTEIN

IF WE use the term "racial minorities" in the broader sense in which it is commonly used so that it covers our immigrant population of different ethnic stocks and the first American-born generation of those immigrants, we are then considering a problem which is concerned with almost half the population of the United States and its possessions. To adjust and harmonize the cultural and social values of Negroes, Orientals, Mexicans, Indians, Italians, Jews, Poles, etc., it is first of all necessary to admit that the "Melting Pot" theory of Americanization is not adequate. That theory and the educational practice based upon it assumed that the Anglo-Saxon element constituted the "norm" of cultural possibility in America and that all other groups must conform to this norm or be satisfied with some secondary servile status by its side.

When the East-European migrations had made the problem much more acute and the government was forced to abandon its laissez-faire attitude, the example of Balkanized Europe, the cockpit of the world, drove our Americanization authorities into a veritable sweat of regimentation. They expected the night school classes for adults and the citizenship examination to polish off all the foreign bumps and drop a shiny 100 per cent American into the hopper. The Indians were to be politely hidden on the Reservations, the Negroes would be veiled behind their skins, the Orientals

This is the substance of the prize-winning essay, "The Cultural Values of Racial Minorities," in a contest conducted by The New History Society. The general subject submitted for the contest was: "How Can Cultural and Social Values of Racial Minorities in the United States and Its Outlying Possessions and Territories Be Adjusted and Harmonized?"

would add a bit of color for sightseers, our Hawaiians and Filipinos would be covered by the canebrakes.

As early as 1910, there were lone voices in the wilderness, protesting the spiritual violence of this policy. Randolph Bourne was writing essays on Trans-National America; John Dewey was considering the cultural obligations of an enlightened education; and Horace Kallen was pleading for the recognition in a democracy of the cultural integrity of the various groups. Settlement house workers began to realize that the folk art which they proudly exhibited to patrons had definite cultural roots which America was not tending. Henry Adams, the brilliant scion of the Anglo-Saxon keepers of the "norm," hungrily sought in the capitals of Europe the spiritual nourishment which ironically Europe was then so abundantly pouring into the lap of America.

These were some of the influences that brought to the fore cultural pluralism

as the philosophic basis of the integration of the culture groups in America. This theory of adjustment contains significant implications for the various departments of our communal activity.

I.

For government, there is the implication that our minorities are entitled to real and not merely formal equality of the laws. With the conscious recognition that our racial and cultural groups contain the rich gifts of the spirit, our deportation laws will be humanized, our naturalization requirements modified. The protection of the Negro against the lynch spirit of the South, and the Japanese against the unjust land laws of California would be among the legislative by-products which must result from a wide acceptance of cultural pluralism. Interested in what the Filipino might add to the sum total of our Western civilization, we shall not be satisfied with presenting him a political independence after we have distorted his native economy to satisfy our sugar interests. We will restore the Filipino to a land economy where he can grow to the full stature of his possibilities.

II.

For education, the implications of cultural pluralism are most wide. Our school textbooks must be rewritten, not alone to correct misinformation about minority groups but to encourage attitudes of active appreciation for differ-

ences. The Service Bureau for Education in Human Relations has made a splendid beginning in preparing such textbooks and in developing assembly programs and community projects to make the school and the community aware of the rich variety of cultural values in their midst.* The cinema and the radio must be shown the dramatic possibilities behind the names of Marian Anderson, Joe di Maggio, or Yehudi Menuhin. We are acquainted with the builders of physical America in the persons of the captains of industry. The history and the script writers are yet to be encouraged to tell the saga of the coolie and the Italian section gangs, of the Polish and Bohemian miners, of the Norwegian loggers, of the Yugoslavs and the Croats on the Masaba iron ranges. The Daughters of the American Revolution place neat plaques at every battlefield. Why should not the sons and daughters of the immigrants put up plaques where their fathers erected a giant bridge or broke the first furrow of untamed prairie or joined the glistening bands of steels across the vast chest of America?

We are familiar with the American success story. We are treated occasionally to such a story whose hero is an immigrant lad. But always there is the suggestion that the ladder of success draws one away from his group and into that Golden Valhalla where the dollar sign irons out all accents. We are yet to write the success story of a group—the group that gave Per Hansa his strength in "Giants on the Earth," the group that sang and suffered to make the spirituals, the group that gave "Laughing Boy" the serenity which understandeth all things, the group which supplied the organizing genius behind the modern department store such as Macy's or a modern trade union such as the Amalgamated Clothing Workers. Our historical weakness for rugged individualism has induced us to look upon our minority groups as the incubators of occasional great individuals whom we have forthwith interpreted as sports or variants from the group. Now that we are coming upon days where collective responsibility is keenly needed, we may look more attentively to the folk sources from which these "sports" drew their genius.

III.

Implications for Religion: Miss Elin Andersen, in her fine study of Burlington, Vermont, "We Americans," has shown how the Roman Catholic group insists on the parochial school, not only to preserve a mind-set more favorable to the tenets of the faith, but as well to

preserve certain cultural forms which become bound up with religion. The forms of Protestantism have been fairly well absorbed in the general American environment and therefore do not need special protection. The same fear is felt by Orthodox and Zionist Jews who feel that the essential folkways of Israel are not recognized in the general curriculum and must therefore be taught in separate schools. Mordecai Kaplan, in his "Judaism As a Civilization," provides for an almost autonomous cultural set of institutions for Jews in America. This is an unfortunate divisive tendency and would not obtain the support of the various groups if they could feel that our schools would be as appreciative of their significant folkways as they are of the Protestant folkways.

IV.

Implications for Industry: H. A. Miller has often reminded us that the caste barrier is often a class barrier. Education and the slow tolerance which extends toward the familiar would in most cases overcome the primitive dislike of the unlike. But in our private profit economy, differences can be exploited to the advantage of the dominant group. Cultural and racial inferiority is often the counterpart of economic disadvantage. The California Farmers Association is not anxious to discover Diego Riveras or Orozcos among the lettuce and the pea pickers, since it is a bit

A QUAKER HYMN

Jesus calls our neighbors brothers,
We can call them brothers too.
We can live in peace beside them,
Living as their brothers true.

We can seek adventure, always
Clinging to the highest roads,
Helping, lifting fallen brothers,
Getting underneath their loads.

We can try to turn the nations
To their task of helping men.
We can help them build the kingdom
God would have them build for men,

While we struggle, struggle onward,
Toward a better world for all,
Keeping hand and voice both ready,
Quick to answer every call.

Why should feuds and strife divide
them

Why should nations nourish hate?
When the nations work together
Learning to cooperate

In the common tasks that face them
They will build God's kingdom here.
They will build it up together
And their feuds will disappear.

EDWARD THOMAS.

New York City.

indelicate to pay a Rivera a starvation wage and house him in a miserable tarpaper shanty.

In one of the schools of New Jersey, where the mothers were being enlisted in an effort to introduce appreciative attitudes between the various culture groups, a Negro mother arose and asked what good it was to praise the colored children for the music of Paul Robeson and Roland Hayes, while their mothers were receiving five and six dollars a week as domestics in white homes. "We can't preserve our self-respect on such wages, no matter how much you enjoy the Hal Johnson Choir in 'Green Pastures,'" she said. Because of this tendency, Marxists have insisted that there could be no genuine cultural tolerance without a degree of economic freedom impossible under capitalism. They point to the cultural pluralism of the U. S. S. R. as a proof of their thesis. There is a definite question as to the nature of the economic freedom in Russia today, but there can be no question that the Bolsheviks tapped a tremendous reservoir of human energy when they decided to recognize and encourage the cultural autonomy of the 150 nationalities of the former Russia. During a recent visit, the writer saw Jews, Tartars, Georgians, Ukrainians and Volga-Germans caught up in a mighty pageant of construction, enduring incredible hardships cheerfully because they felt respect had been accorded to a group label which had formerly been despised. The present centralizing tendencies of the Stalin regime may dampen this fresh creative ardor, but they will not destroy the validity of the new cultural policy. Seventy millions of people were converted from the raw material of Russification to high-hearted citizens. When one sees what the Uzbeks or the Khirgiz have done in the short twenty years of this new policy, one cannot help but be impatient with America's blindness to the powerful creative veins in the layers of its own population.

Industrial democracy is a very essential support of true cultural democracy but one does not have to wait upon the other. The approach must be made to both goals at once. Industrial democracy in the trade unions of the South is handicapped by the strong factor of race prejudice. The organization of unskilled labor has long been delayed by the more or less manipulated antagonism of the American worker against the foreigner. The International Ladies Garment Workers Union has discovered that it is very important for its Italian members to understand why Orthodox Jews do not eat pork and for Jews to understand the discipline of the Lenten season. The appreciation of each group for the cultural values of the others is a definite aid toward their proper integration into our

*See the mimeographed classroom material as used by a series of schools selected for experimentation by the Service Bureau, 503 W. 121st St., New York City.

economic system—while conversely better conditions of work will release great creative possibilities from our working masses.

V.

Implications for Humanity: It is not contemplated that there will be a federation of distinct cultures in these United States. The English language and the common traditions that have grown out of the conditions of American life will serve as the nexus of the American civilization. Eventually all groups will merge into a pattern that is large enough to contain them, but it is of great importance that the tempo and the method of amalgamation be free and democratic. From the point of view of the psychic health of the person involved and the morale of the group to which he belongs,

it makes all the difference in the world whether he is asked to conform to something predetermined or to a whole which he can have a part in defining. Functioning, self-willing individuals are the constituents of the Good Society. It is the repressed and frustrated man who becomes the camp follower of the demagogue. The voters in the Saar plebiscite several years ago were proof that one can be as keenly frustrated in his group or national expression as in his economic well-being. The Totalitarian führers have exploited for their own vainglorious ends this strong herd compulsion of the peoples.

America has the great privilege and the greater opportunity to provide the world an example of an American civilization that is a symphony of national

and racial groups—where each group with its own native instruments contributes to the music of the whole. America can answer the chauvinistic blood-and-soil patriotism of Europe and Asia with a new kind of patriotism, characterized by H. A. Overstreet as “a contributory patriotism.” Here is a country, which having developed its physical resources to guarantee, if it will, an economy of abundance, can now turn to the equally important task of developing its spiritual resources. Those who guide our destiny will find behind the once strange skin of the black and yellow man, within the heart of the once sullen and despised foreigner, gifts of grace and intelligence that will lift from humanity the poisonous burden of discontents with which a misguided science has saddled it.

Palestine and the Jews

BY REV. JOHN STUART CONNING, D.D.

AFTER many futile attempts to reconcile the differences between Arabs and Jews in Palestine, Great Britain, the mandate power, has decided to establish in that land a self-governing dominion. The proposal has been set forth in a White Paper which seeks to meet as far as possible the conflicting claims and interests of the two Semitic races chiefly concerned. The main source of Arab discontent with existing conditions has been the avowed purpose of Zionists to secure a Jewish majority in Palestine and thus gain supreme control of its economic, cultural, and political destiny. To frustrate this purpose Arabs have demanded a complete cessation of Jewish immigration and an abandonment by the British government of assistance to Jews in the furtherance of their aims, as indicated in the Balfour Declaration.

The White Paper envisages a representative government in Palestine on the basis of an Arab-Jewish population with a ratio of 2 to 1, thus giving Jews a minority status in the management of public affairs. As a concession to Jewish demands, it is proposed to admit to the Holy Land 15,000 Jewish emigrants each year for five years. This would add 75,000 to the present Jewish population of about 425,000.

These provisions are not at all to the liking of the Jewish people as a whole. They seriously curtail their plans and expectations, and involve the practical abandonment by Great Britain of the Balfour Declaration. Under the new regime Jews and Arabs will have to face the responsibility of reconciling their difficulties as best they may. The Arab leaders seem to be well content with the proposed arrangements, and regard the

Not only have the differences between Arabs and Jews in Palestine been deep forbidding—disagreement and misunderstanding have also been pronounced among Christians. In such a situation we commend to readers this fair-minded, well-reasoned appraisal by one who has long devoted himself to the betterment of Jewish-Christian relations.

action of the British government as an Arab diplomatic victory. Jews, on the other hand, are bitterly disappointed, and have expressed their resentment in riots, strikes, and numerous meetings of protest.

Despite these manifestations of Jewish vexation, it is very doubtful if any radical change will be made in British plans and policies. Sound wisdom will without doubt induce Jewish leaders to make the best of a situation quite beyond their control. They will find it expedient to make an appraisal of the gains they have already made, and seek to utilize to the full the possibilities that lie within the range of the new order for the benefit of their people.

What has already been accomplished in Palestine is one of the most inspiring records of pioneer achievements known to history. It has revealed the ability of Jewish youth to face untoward conditions with courage and determination, and overcome almost incredible difficulties. Great stretches of sand dunes have been transformed into orange groves. Malarial marshes have been converted into rich farms. Barren hills have been clothed with vineyards and forests. Indeed, the whole land has been roused from the somnolence and lethargy of the

Middle Ages and converted into a center of activity and progress. And Palestine has yet large undeveloped areas that challenge Jewish verility and enterprise. It is most unlikely that Arab leaders will impose handicaps in the way of the development of the potentialities of the land from which their people will derive lasting benefits.

And as for population, it should be remembered that at the beginning of the World War the number of Jews in Palestine was only about 60,000. In five years it is likely to exceed half a million. To that extent the Balfour Declaration has done much to facilitate the establishment of a homeland for Jews in the land of their forefathers. It will also be recognized that the proposed ratio in population of 2 to 1 in favor of the Arabs, when self-government begins, does not necessarily involve a permanent ratio. This will inevitably fluctuate with the natural increase of population among the two races. It is quite probable that the Jewish rate of increase will exceed that of the Arabs, as the Jews have always been a virile and fecund race.

Bible students will also recall that in the time of Jesus, before the expulsion of the Jews from Palestine, only about one-third of the land was distinctly Jewish—the province of Judea. The large province of Samaria was inhabited by Samaritans, with whom the Jews had “no dealings.” In Galilee the population was largely Gentile. More Jews lived outside the Holy Land than within it. During the Roman period Palestine was a cultural rather than a political center for the Jews of the world. This it may well be again, even under the limitations of the proposed Arab-Jewish regime. All

that is essential for this purpose is already assured—a sufficiently large Jewish population to enable them to live a full, free, and creative Jewish life. This is the central aim of the Hebrew University on Mount Scopus, and its influence is already being felt in the shaping of ideals for the future of Israel.

Under the supreme sovereignty of Great Britain, the position of Jews in Palestine will be definitely secure. They will be citizens of the land by right and not by sufferance. They will be free to develop their own life and culture, exempt from discriminatory legislation. They will have an important influence, as Jews, in the direction of public affairs. While granting a large measure of self-government to Palestine, it is no part of British policy to allow internal conditions to imperil its world-wide interests. Palestine, situated as it is on a vitally important Empire trade route, will always occupy a strategic place in British plans, which will include its defence from any possible attack.

Under these circumstances the cause of the Jews in the ancient homeland of their people is still one of promise. There is indeed a distinct challenge to Jews to go forward to the attainment of larger

and better things. Their immediate and most urgent concern is the establishment of friendly and cooperative relations with their Arab neighbors. This has already been accomplished to a greater extent than is generally supposed. Arabs living in proximity to Jewish settlements have discovered by experience that the coming of Jews to Palestine has immeasurably improved their economic condition and prospects. Cordial relations between the two races would have progressed much faster but for Arab self-seekers and foreign political propaganda.

The interest of Christians in the future of Jews in Palestine will always be sympathetic and sincere. They are deeply concerned at the turn of events in the land which to them has been made holy by the life and ministry of Jesus Christ. But who shall say that the placing of limits on the materialistic ambitions of nationalistic Jews may not in the end work for the advantage of the whole Jewish people? Arabs will certainly have their fears allayed in regard to Jewish political domination and will be readier to cooperate in the development of the resources of the country. Jews will also have opportunity to unify and complete their plans for the future of their people.

But of highest importance by far would be the rebirth in Palestine of the ancient Jewish spirit that gave to the world the Scriptures and Christ. Achad Ha-Am, the idealistic Zionist who constantly deplored the materialistic aims of Jewish leaders, insisted that only as Palestine helped in the development of the Jewish soul would it fulfill its highest mission to the race and to mankind. Without question the greatest contribution that Jews have made to the life of the world has not come from their scholars, scientists, merchants, or bankers, however distinguished, but from their prophets and saints.

There are still dreamers among the Jews. And there are those now in Palestine who hope that in the land where God once spoke to men like Moses and David and Isaiah, he may again visit his people. It is also the land forever associated with Jesus, the Messiah of the Jews and the Savior of the world. Christians will not cease to pray that Jews who live amid the scenes which he has hallowed for all time by his works will be led to see in him the One for whom all unconsciously they have never ceased to yearn.

This Is the Lead We Want

BY CANON CHARLES E. RAVEN

THE British pacifist movement is growing more rapidly today than at any time in years. The reasons for this are:

(1) We struck the bottom of despair at the time of the Abyssinian crisis. We got rid of our sentimental pacifists then. Those who survived discovered what are the resources of power. Consequently today we are having a stirring revival of conviction, numbers and finance.

(2) We have been in hell in Europe and now we know that when all earthly securities fail, when you are faced with the end of your own existence, you come through into a resurrection and know that the world is God's, that death is birth into a new day. Multitudes of Englishmen, feeling that the world has failed them, have re-examined the things which do not change and have been led to a conviction, which does not break, that Christ's way is the only way—that the belief that right is the prerogative of big battalions is plain blasphemy against a God of love. Only in Christ's work on earth is revealed the instrument by which his will can be realized.

The prophets of old would have said God raised up the Nazi abomination as a judgment upon his church. When, a few years ago, we spurned democratic Germany's offers of cooperation we

Canon Raven of the Church of England is widely recognized as one of the most virile leaders of the pacifist movement. This is the gist of an address given at a Fellowship of Reconciliation dinner in New York, on the eve of his return to England following a speaking tour in this country.

brought this upon ourselves. Nevertheless, men of faith remember that it is not Nebuchadnezzar but Jeremiah, not Pharaoh but Moses who survives. The passing of this fascist judgment will be delayed if we take its methods. If we think that by Satan we can cast out Satan, we shall insure Satan's indefinite stay with us.

My faith is hard won and cruelly tested. I have come out of the hell of world war to a pacifist conviction which knows the logic of militarism but has chosen the better way. I have tried both ways and have made my choice.

We must give ourselves to the ministry of reconciliation with as much devotion as those who serve war. If our pacifism is motivated by desire to avert sacrifice, our military friends can say, "We gave, mistakenly perhaps but to

the uttermost, but you sought merely to preserve your prosperity."

Love's way—the Cross—is always appropriate, always demands a complete self-giving. Every human being is redeemable, all systems are reformable.

Purely on grounds of theology I believe the pacifist case to be unanswered and unanswerable. I know the other side—and the writings in which it is stated most convincingly. But they always break down at the Cross, that Cross which stands central and inescapable in the Christian faith.

We pacifists must take seriously the ministry of reconciliation. The pacifist cause in England owes more to the amazing efforts of the Society of Friends than to any other factor. What the little band of Friends have done in derelict areas, in Europe's war spots, in relief, is one of the most amazing things in history.

Why not enroll a great reconciling army of people who will give a year or two years or more of their lives to this work? The greatest thing that can be done for nerve-shaken people in war-shattered areas of Europe is to be reminded of the fellowship of fellow-Christians from outside by the presence of

friends who have come to share and understand.

As a result of the founding of Embassies of Reconciliation, a few British youth went to Vienna eighteen months before Anschluss. They saved literally hundreds of non-Aryans from suicide. If the Christian peace movement had been able to send fifty qualified persons to Czecho-Slovakia, the tragic moral collapse of Czecho-Slovakia might have been averted. English schoolmen are seriously considering it as an alternative to military service. You have a vast reservoir of magnificent youth. What opportunities are you giving them?

When this sort of crisis arises we blame the State. But that is shallow. Petitions are not enough. It is a sign of weakness that we turn to the State. We have our own ministry, which must be done.

If we had only had the vision to spend one year's arms bill on economic reconstruction in the Danubian basin and Poland, the present situation would have been forestalled.

There is an almost passionate desire in Great Britain that a clear lead for world reconstruction and federalization should come, and that it should come from the United States. Europe is conscious of its own helplessness. We look to America with a hope I have never seen in all my life before. Your technical skill, your mastery of finance, your non-

involvement in age-old quarrels, can free the world's limitless resources. This is a fantastic situation in which, though the world has resources, machines and labor for an economy of abundance, raw materials are destroyed, machines are idle and labor starves. Starvation of multitudes menaces Europe and hangs over the world, yet Van Zeeland can produce a program—tariff barriers down, currencies stabilized, etc.—which is workable.

"The time is not ripe?" That is not true. The vast mass of Germans are discontented with the perpetual succession of acts of aggression. Hitler's popularity after Munich dropped. It fell lower still after the pogroms and now I think shows a further decline. The Germans hate war. Chamberlain's visit showed that. The present regime in Germany does not carry anything like the authority it did twelve months ago. If there were any chance of getting out from under the present hideous restrictions—the vast outlay for armaments; if they had any other hope of avoiding starvation than Hitler, the German people would be eager for it. Give them that hope.

God does not wait to forgive us until we have ceased to be sinners. We must forgive that way also, recall Europe to sanity that way, recover a measure of prosperity that way. Constructive statesmanship, this is the lead we want. We do

not want America's military support. In your chivalrous desire to defend democracy from the Nazis you are encouraging imperialist forces in Britain and France to hold on to all they have and stave off peaceful change. We in Britain and France are not democracies and if our military takes control we shall be fascists. Our governments campaign as if they would out-fascify the fascists. Democracy is the first victim of such defence of democracy.

In 1930 the Church of England said that war as an instrument of national policy was inimical to the mind of Christ: the Oxford World Conference of Churches confirmed this position. All the forces of Christendom have avowed that totalitarianism is wrong. Yet when I left England the churches were leaning toward support of a national program of totalitarian organization of the State for war as an instrument of national policy. If that is done, it will be the end of organized Christianity. Our youth will say that either Christ is not the truth or the Church is not competent to interpret him. If you in America go the same way—if you say Christ would not use the Cross but something else; if you think you can work for peace with a Bible in one hand and a bomb in the other, you too will betray the Gospel. I say to you I would far sooner see all the Christians in the world crucified than apostate.

Does the Bible Teach War?

Some Popular Arguments Reviewed

OFTEN the strongest arguments given in attempting to convince the pacifist he is wrong are taken from the Bible. Among them are the following: Didn't God command the Israelites to fight for the land of Palestine, and not to make terms with the inhabitants until they were completely conquered, sometimes annihilated? We read of the "wrath" of God being directed against evildoers of all kinds. Jesus was not always meek and mild, for he angrily denounced the priests and scribes, calling them "hypocrites" and "vipers." Didn't he cleanse the temple by force? He told his disciples that "wars and rumors of wars . . . must needs come to pass." Several of his sayings seem to show that he approved the use of force on some occasions: "Think not that I came to send peace upon the earth"; "He that hath not a sword, let him sell his garment and buy one"; "When the strong men armed guardeth his own court, his goods are at peace." Doesn't he also say, "Greater love hath no man than this, that a man lay down

The following is taken from the recently published "Pacifist Handbook" consisting of "questions and answers concerning the Pacifist in wartime, prepared as a basis for study and discussion." Copies may be had for ten cents each of Friends Book and Supply House, Richmond, Indiana.

his life for his friends?" He advocated obedience to the state, in saying, "Render unto Caesar the things that are Caesar's"; and so did Paul, "Let every soul be in subjection to the higher powers . . . the powers that be are ordained of God." Jesus teaches his followers to love their personal enemies, and not the enemies of Christianity itself. In some circumstances it is necessary to punish those whom we love. To allow the evildoer to go unrestrained is not to love him at all. The soldier does not personally hate the men he kills, but only the things which they do and their reasons for doing them. His motive is justice, not revenge. It is God's will, or at least it

seems to be, that great evils, like slavery, be cast out by means of great suffering, in which the innocent must perish with the guilty, and war is one of the providential instruments by which He purges the world.

What is the answer of the pacifist to these arguments? It is likely to proceed along this line: While the Old Testament does glorify warfare on many of its pages, it also presents a picture of the day when "they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." In the New Testament, Christians are instructed to forgive those who wrong them and leave all vengeance to God, who also is kind to the unthankful and evil. The fact that Jesus denounced the Pharisees does not justify the conclusion that he was willing to beat or kill them. When he drove the moneychangers out of the temple, he carried only a scourge of cords and probably used it if at all upon the cattle. There is no suggestion that he struck

any one. Even if he had his action would still be incomparable to the mass murder of modern war. His prophecy of wars to come does not include his approval of them nor his willingness to have his followers take part in them. The "sword" which he promised to send upon the earth was within the family circle; "a man's foes shall be they of his own household." Certainly he was not advocating murder within the family. His command to buy a sword is capable of a number of interpretations, none of which has any connection with modern warfare; soon after he said, "Put up the sword, for they that take the sword shall perish by the sword." Jesus does commend the love of the man who lays down his life for others, but the primary duty of the soldier is to kill and save his own life. If a man lays down his conscience also at the command of Cæsar, the state, he cannot render unto God what belongs to Him. The early Christians saw clearly that it was necessary for them to disobey the civil authority. "We must obey God rather than men."

The case for the pacifist is not fully stated by a comparison of one set of Bible texts with another set, although if necessary he can support his position by that procedure. He pays more attention to what Jesus and his earliest followers did and also to what they refused to do. They kept aloof from the revolutionary movement which hoped to win freedom from Roman rule by force of arms. They did not stop with the repudiation of hatred and violence, but went on to try another method of overcoming evil, overcoming it with good. The use of violent methods invariably leads to more violence, while the practice of love calls forth love in return. By the use of force one's enemy can be made helpless, but his inward disposition, his will, is not changed, except to become more embittered than it was before. The method of love changes the will of the enemy, and he is no longer an enemy. This is the way in which God deals with men; "He is kind toward the unthankful and the evil." The method does not always succeed in preventing trouble; it did not succeed in saving the life of Jesus nor that of his disciple Paul. Many of the early Christians died that their ideals might live. Should they have lived and let the ideals perish? The parent's love for the child does not always win the child's love, but the attempt is the only plan on which parents can rely for the preservation of the family. Our enemies may spurn our love, but there is no other method by which they can be made anything other than enemies. The Christian must treat every other man as a potential Christian, and this he cannot do while attempting to destroy the other man's house and the other man's family.

CHINA MEETS THE PRESENT FACES THE FUTURE

BY ARNOLD B. VAUGHT

(A broadcast from Chungking, May 24, to Europe and America, under the auspices of the Chinese People's Foreign Relations Association.)

You, my listeners, have read of the recent air raids on Chungking in which bombers have attempted to destroy the city and all life in it. And you have felt sympathy for a people subjected to such merciless attack hundreds of miles from any battle front, attacks which have no military objective except the indirect one of terrorizing and demoralizing a population. But you will never know the full horror of what is happening in so many Chinese cities today unless you too, have crouched in a make-shift shelter and listened to the ominous drone of a fleet of heavy bombing planes approaching inevitably on their errand of destruction; unless you have heard the whine and swish of deadly missiles plunging earthward and felt the sickening thud as they reach their mark; unless you have heard your home splintering and cracking over your head; unless you have seen fires suddenly ignited in a dozen places in a great and crowded city with the flames approaching your own home from two directions; unless you have hurriedly bundled up a few articles of clothing and other possessions and with these on your shoulder and the hand of a frightened child in yours you have joined the throng of similarly burdened refugees in streets that are lighted only by the leaping tongues of hungry flames; unless you have returned to fight those flames until ready to drop with exhaustion; unless you have watched the steady lines of wounded passing through emergency clearing stations and into the already over-crowded hospitals; unless you have seen torn and mangled bits of human bodies being excavated from the ruins of the street that was once the pride of the city. I say, unless you have experienced all these things, as I have, you cannot realize the full horror of what

is happening in China today. That the people of the British Empire and of America have not yet come to the full realization of what is happening is shown by the fact that they make all this horror possible by their selling oil, cotton and metals to the invader. The people of the Western nations are not so callous as to knowingly accept a partnership in this nefarious business.

But though the Japanese bomber may destroy cities, though he may kill tens and even hundreds of thousands of a peaceful and peace-loving people, and maim as many more, yet he has failed and must continue to fail in his real purpose. Chinese people are frightened when the bomber appears in the sky—and who is not—but Chinese morale is not destroyed, it is not even shaken. The Chinese people have endured nearly two years of this brutal and wanton attack and I see not the slightest sign of a weakening morale, or any tendency toward surrender.

I am a pacifist; to my way of thinking all war and all violence is a denial of the brotherhood of man. And yet I cannot but rejoice that China has found her soul, a soul born of travail and tested in the fire. The present government of China was barely ten years old when called on to resist the aggression of a militarized and well-equipped neighbor. There had been one decade in which to unite a vast country composed of heterogeneous peoples. One short decade—it seems impossible, yet it has happened. There was not time or opportunity to go very far toward militarization, or in the preparation of armaments. But a sounder basis for national life was laid in education—the education and training of a leadership and the teaching of the illiterate masses.

And so today after nearly two years of war China has lost her sea-coast, her largest cities, her railways, but she still has that which is far more important: the intelligent and purposeful loyalty of her people—leaders and led. By any standard that can be measured China was not strong two years ago. She is no stronger today, and yet it would seem impossible that Japanese militarism can conquer this country.

In China today the efforts of government and people are directed toward three purposes:

First, toward winning the war of resistance, toward winning the right to freedom, the God-given right to live their own lives and make their own contribution to world culture.

Second, toward alleviating and relieving the suffering caused by the struggle. Others have told in some detail of the various agencies and methods of relief, so that I need mention only a few by way of a reminder: the care of wounded soldiers and wounded civilians, the re-

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moval of great sections of the population from the fighting areas and the provision of a livelihood for them in a new environment further west, the care of war orphans and waifs, the control and prevention of epidemics, etc., etc. The nation at war still has resources for these services of mercy. Much is also being done by private contributions, both from China and abroad. "The quality of mercy is not strained but droppeth as a gentle rain," and certainly gifts of funds for relief work have been as April showers to men and women and children dying of thirst in a barren desert.

Third, government and people are engaged in reconstruction. It is not enough to concentrate every effort on winning the war. The leaders of the country are wise enough to know that in that case the nation that emerged might not be worth saving. No, long-range plans are already in operation—plans for building up industry and better lines of communication. The China that will finally emerge from this struggle will not be the same China the world has heretofore known. It will have the poise of a people whose culture has been thousands of years in the making and it will also have the confidence of a people who have been tried in the furnace and have not been found wanting, a people who can hold up their heads and look the whole world in the face.

It has been said before, but it cannot be said too often, that the plans for a new and free China do not envisage a crushed Japan. China's greatness is inherent and does not depend upon the dimming of the Rising Sun. In these days when death rains down from the skies upon us, I have never once heard the wish expressed that the Japanese cities and the Japanese people might suffer a similar fate. Japanese militarists must be defeated, yes, Japanese designs to exercise a hegemony over China must be foiled. But for the Japanese people, who must also be suffering under the burdens of war, there is only sympathy.

I have a profound respect for a nation that can accomplish what China has in so short a space of time. I am filled with admiration at the far-sightedness and greatness of China's leaders. I take my hat off to a people who can suffer so much and still not hate the people from whom their persecutors come. I am glad to be with my Chinese friends in this their hour of trial. I am proud of the privilege of sharing their dangers, their sufferings and their sorrows.

The problem of peace consists in so organizing international relations that things never come to the point of war, and are so arranged in peace time as to make it better worth while for the State to keep peace than to challenge it.—
SIR NORMAN ANGELL.

EUROPEAN POKER TABLE NO PLACE FOR US

"They will, they won't; they will, they won't." For two solid months our press has focused attention on the European poker game, with the British Empire trying to outwit the Communist dictatorship and losing the game. After securing the tentative adherence of the dictatorships of Poland, Rumania and Greece and the conditional adherence of the dictatorship of Turkey to a military alliance designed to "stop" the Hitler-Mussolini bloc, the British and French Empires found they were fatally handicapped without Russia. So Russia took sweet revenge for being flouted at Munich and made Britain come on her knees to Moscow. Whatever the final bargain may be, Russia has won this game. But what have the American people to do at that table? The pretense that this is a struggle "for democracy" can no longer be kept up. All of the democracies—Norway, Sweden, Denmark, Holland, Switzerland, etc.—are firmly resisting the offers of the empires of a "protection" which might follow the Czechoslovakian pattern and are remaining neutral onlookers. *There is not a democracy in either coalition.* The game is for empire. It is not our game.—
FRED J. LIBBY in *Peace Action*.

REPRINT OF "CHRISTIAN! STOP AND THINK"

As the leading article in our April issue appeared under the title, "Christian!—Stop and Think," a forthright, comprehensive statement of the Christian attitude toward war. It was written by Murray S. Kenworthy, Chairman of the Peace Board of the Five Years Meeting whose corporate name is the Peace Association of Friends in America. This excellent article has been reprinted in leaflet form for general distribution. Copies may be had singly or in quantities without charge by addressing the Peace Association at 101 South Eighth Street, Richmond, Indiana. While this offer is available to all who are interested, it is especially commended to chairmen of Peace Committees.

NATIONALITY ROOMS ARE UNIVERSITY FEATURE

Something new in college classrooms is represented by the "nationality rooms" in the world's tallest educational building, the so-called "Cathedral of Learning" at the University of Pittsburgh. Five of these classrooms have already been completed. They are the Swedish, Scottish, German, Russian and Early American. Each gives in design, decoration and furnishings some idea of what is most valued by the people it repre-

sents. The idea is that youth preparing for useful lives will see concrete evidence of useful lives in other times and lands. Four other nationality classrooms will soon be completed. There will be seventeen of them in all. These rooms, sponsored by the nationality groups in western Pennsylvania, have the benefit of advice of foreign artists and architects. Governments of the countries represented contributed to the rooms.

NO ARMED EVANGELISM

A few days ago a correspondent sent us these words of Gladstone's which will strike home to us again today: "I trust we shall never be drawn aside by any eloquence, however seductive, by any scheme, however plausible, that would send us forth into the world as armed evangelists of freedom: and this from a deep conviction that no heavier blow than our compliance with such projects could be inflicted on that sacred cause."—
The Friend (London).

PEACE AS THE FRUIT OF RIGHTEOUSNESS

There is a fine phrase in a beautiful prayer which runs thus: "Establish among them that peace which is the fruit of righteousness." Whether it be the differences or misunderstandings that create divisions between friends, or the recurring strife between men in the industrial workroom, or the more serious controversies between states and nations, there can be but one basis of a lasting reconciliation, and that basis is justice, equity and honest dealing. A truce may be effected and a temporary peace established that stays more serious results, but if it is to be a peace that means lasting satisfaction and good will, it must be grounded in righteousness.—
BISHOP JAMES E. FREEMAN.

THE RIGHT NOT TO FIGHT

I know it will be asked, "And is not the citizen bound to fight at the call of his government? . . . Is not obedience to the sovereign power the very foundation on which society rests?" I answer, "Has the duty of obeying government no bounds? . . . Is the human sovereign a God? . . . Is there no higher standard than human law?" These questions answer themselves. A declaration of war cannot sanction wrong, or turn murder into a virtuous deed. Undoubtedly, as a general rule, the citizen is bound to obey the authorities under which he lives. . . . Even in cases of doubtful right he may submit his judgment to the law. But when called to do what his conscience clearly pronounces wrong, he must not waver. No outward law is so sacred as the voice of God in his own breast.—
WILLIAM ELLERY CHANNING.

WESTERN THANKS GOD AND TAKES COURAGE

A widely known Friend, and one familiar with Western Yearly Meeting through the years, recently said of our last years' sessions: "Not in thirty years have I attended such an occasion in Western, both in attendance and interest."

At the completion of the three-year period in August, through the cooperation of the Executive and Evangelistic Committees, the Superintendent will have carried out an intensive visitation program, making from three to six visits to each of the eighty congregations composing the sixteen Quarterly Meetings.

Through consistent, active evangelism and encouragement to pastors and congregations in their loyalty to the cause of Christ in every department of work, and in spite of clearing the records of "not-known-where-members," for the first time in several years, statistics indicated a net gain.

Pastors and congregations have shown a fine spirit of loyalty to the united work of the church. In 1938 givings to the United Work of the Five Years Meeting were increased by \$1,342.44. Of the fifty-eight pastors in the Yearly Meeting, at least forty-seven received an increase in salaries. In 1938 they received a total of \$34,163.39 as against \$29,000 in 1937; and indications point toward an increase during the current year.

Western Yearly Meeting is not lacking in the development of young ministers. During the three-year period, at least twelve young men and one young woman have been recorded among us, or have been brought in, and are serving splendidly. Most of this group have either college training or some special work in preparation for the ministry.

A recent survey of the educational status of our pastors shows: "Twenty-seven have either graduated from, or have received some college training. Thirteen of this number are from Earlham, five from Butler, three from Indiana University, two from Marion, two from Penn, one from Whittier and one from Friends University. At least fifteen others are either graduates from, or have had some work in Bible training schools."

Whether college trained, Bible school trained, or trained in the University of Experience or in the College of Hard Knocks, they challenge our pride and our thankfulness to God for their loyalty and splendid work in Western Yearly Meeting.

An encouraging program of property improvement is being pushed—new paint and paper, new roofs, basements and

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

(April 1, to June 30, 1939)

Received from Yearly Meetings:

Baltimore	\$ 417.18
California	8.50
Indiana	2,529.20
Iowa	2,356.87
Kansas	189.84
Nebraska	3.81
New England	1,908.35
New York	1,388.85
North Carolina	967.45
Western	1,259.84
Wilmington	99.05
Other Sources	632.50

Total Receipts\$11,761.44

Distributed to:

American Friends Board of Missions.....	\$ 9,160.58
Peace Association of Friend.....	79.03
Board on Christian Education.....	471.06
Board on Prohibition and Public Morals.....	89.03
Board on Education	41.10
Fund for Aged Ministers and Missionaries.....	587.33
Cooperative Fund	1,200.00
General Emergency	133.31

Total Disbursements\$11,761.44

Estimated budget for year 1939-40.....\$67,169.75
Receipts to date..... 11,761.44

Balance to be raised by March 31, 1940.....\$55,408.31

Sabbath School rooms, and a parsonage. Several of these have been dedicated practically free of debt. Two other churches are soon to begin extensive rebuilding, one to the amount of \$2,500, and the other of \$5,000 or more. In two communities arrangements are going forward for new parsonages. Another church has nearly \$1,000 raised toward a new Sabbath School annex.

The majority of our meetings report good results from surveys, preaching missions, personal soul-winning campaigns and revivals. Much life and interest is evident among the young people as a result of the Young Friends Conferences held at Camp Mack near Warsaw, Indiana, for the past three years.

Preparations are in progress for the coming Yearly Meeting, August 22-27, which promises much in educational interest, social intercourse and spiritual inspiration.

Evangelistic Committee of
Western Yearly Meeting,
DR. B. F. ANDREWS, *Chm.*

LAKE MINNEWASKA CALLS YOUNG FRIENDS

Will New York Young Friends Fellowship keep in mind their Annual Conference to be held at the Wildmere, Lake Minnewaska, New York, September 8 to 10.

At an elevation of 1650 feet in Shawangunk Mountains, Lake Minnewaska is about twenty-five miles west of Poughkeepsie and is reached by United States Highway 44. With the Catskill Mountains rising up to the north, and the very blue lake at one's feet, world travelers have said they have not seen anything more beautiful.

The young Friends who will come from all corners of New York State look forward to Leslie Shaffer's leadership in serious thought and song and to meeting Jeanette Hadley again who until about two years ago lived in Poughkeepsie.

Address all inquiries regarding details to 221 East Fifteenth Street, New York City, office of the New York Young Friends Fellowship.

PENDLE HILL SELECTION FOR JULY

IT OCCURRED TO ME

BY MURIEL LESTER

Harpers, 1937. \$2.00

Born and reared in a comfortable, middle class English home, with the companionship of a younger brother and sister and devoted parents, Muriel Lester might have lived the conventional, uneventful existence of a young woman in her own middle class world. But something in her, even as a child, made her conscious of the wide gap between her world and that of the human beings of London's East End through which she sometimes passed.

The answers of adults failed to satisfy when she asked why people had to live in the ramshackle, hideous homes in Bow where the foul odors of the soap manufacturing process made them all the more unlivable. When she was invited as a young girl to visit a factory girls' club in that section, she accepted it as a diversion, and found that she could not forget the faces and problems of these genuine, plain-spoken underprivileged working people of Bow. How she became one of them by giving up her own pleasure-loving existence and coming to live among them with her sister, Doris, and how she finally came to realize that only through "voluntary poverty" and the humble sharing of common experiences could she keep near to the source of all goodness and be of service to these people, is the theme of the life of Muriel Lester.

Her chief concern became the nurturing of Kingsley House, named for her brother who had shared her early devotion to the Bow people. This social center was first conceived by men of Bow who met with Miss Lester for study and who felt that the greatest need in Bow was for a place for evening recreation where the people might come out of their own crowded homes and meet one another. As the work of Kingsley House developed, it grew out of all the bounds of its first conception and its nursery school finally moved to Children's House, a building erected on the site of four rat-ridden houses in the neighborhood. Here were provided schooling, health clubs and outings for hundreds of the children of Bow. Finally, when the work of these two houses was firmly established, came a visit to Bow of Gangulee, son-in-law of Tagore, and an invitation from him to visit India. Leaving her work in Bow to her sister and friends, Muriel Lester left for India.

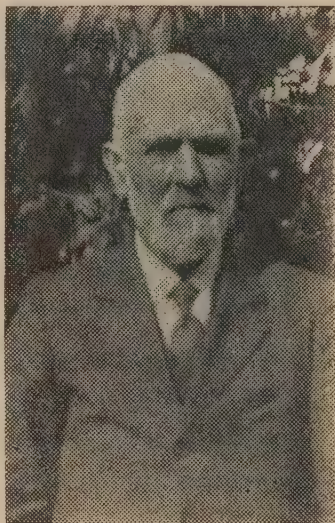
Her visit to Gandhi and his return visit to England, with their efforts to bring about some sort of undersanding

between these two people of utterly different temperaments, are of particular interest in these still troublous times. She threw her whole self into this problem as she did later when on a visit to China she made a study of the horrible effects of the Japanese drug traffic among the newly conquered people, and carried these to the Japanese authorities. As eager to share in the common life of these other races as in that of her own people, she has a great capacity for understanding and being understood.

"It Occurred to Me" is the story of a full, rich, Christian life, the autobiography of a woman whose philosophy is that of the "Brethren of the Common Table," to "give themselves as freely as Christ gave and shared."

DOROTHY HARRIS.

IRA JOHNSON HONORED ON NINETIETH BIRTHDAY



No one is more generally loved throughout Indiana Yearly Meeting than is Ira C. Johnson. A categorical statement that, but one which no one will question. Formerly Superintendent of Indiana Yearly Meeting, he has been active in the ministry for seventy years, a true minister of Christ. Throughout all the years he has preached a radiant gospel both through his simple, sincere messages and through the joyous, friendly quality of his life.

It was not surprising, therefore, that on the afternoon of July 22, which marked his ninetieth birthday anniversary, more than 250 relatives and friends gathered on the lawn of his pleasant farm home one mile south of Lynn, Indiana, to do him honor and to express their affection. This home has been in the family from the days of Ira's great-grandfather who secured it from the government and it has been his home for exactly eighty-nine years. From it has

radiated in all directions Ira Johnson's glowing personality and ministry.

Following a time of greetings and sociability, an informal program was enjoyed during which several told Ira Johnson what they thought of him. Charles E. Hiatt presided. Among those who spoke were Lester Furnas, an old time friend who now resides near San Diego, California, Truman C. Kenworthy, R. Aaron Napier, Homer G. Biddlecum, Margaret Collins, Andrew Davidson and Walter C. Woodward. Songs appropriate to the occasion were sung by Esther Overman and Margaret Collins. A duet was rendered by Mrs. James Isenberger and her daughter, Mrs. Oscar Brown. Ira Johnson responded to the tributes with characteristic modesty. The program closed with a benediction given by Ola Johnson.

Refreshments were served on the lawn during the afternoon, the *piece de resistance* being a large three-tier cake bearing ninety blue and white candles.

In anticipation of the observance arranged by the children and grandchildren of Ira Johnson, he received more than one hundred greetings from friends from all over the country. He was also the recipient of a good many gifts in token of the day.

At ninety years of age Ira C. Johnson is as active physically as he is alert mentally. He serves two meetings regularly as minister on alternate Sundays. It was naturally a strenuous Saturday afternoon for him and a friend remarked that he hoped it would not prove too much of a strain. "Not at all," responded Ira, "for I can rest tomorrow -- Oh, no I can't either, for I have to go out and preach tomorrow." Such is the vivid, genial personality and continuously active life of our friend Ira Johnson at ninety years of age.

AS IN THE BEGINNING AND EVER MORE SHALL BE

(A Modern Version of Luke 14:15-20)

Now it came to pass in the twelfth year of Henry the pastor that the appointed time approached for the holding of the May Quarterly Meeting. This session is wont to be held at a village which is distant about forty score furlongs. It also appeareth that this session is held at the season when it is most difficult for people to attend because of the multitude of tasks at home—farming, gardening, housecleaning and merchandising.

However, it hath been the custom for lo, these many years, for a goodly company to attend so that the meeting may be well and duly represented.

Now Henry the pastor hath heretofore taken justifiable pride because numbers of people were willing to make the

necessary sacrifice in order that the work of the Quarterly Meeting might not languish, so he set forth upon his quest with high hopes, expecting to find no difficulty in filling at least one car and perhaps two with representatives.

But this happeneth to his great consternation: "They all with one consent began to make excuse."

Since the need was most urgent, important business to this meeting being under contemplation, Henry the pastor was not easily discouraged as he went from home to home in village and in open country.

Said one, "I have not yet planted my potatoes: I pray thee have me excused." Quoth another, "I have promised to do thus and so and I must needs keep my word, therefore I cannot go." Another, "Lo, I have a date with the beautician, even to acquire a permanent, which will make me to appear even more glamorous than I now am. Please have me excused."

But there were certain others upon whom Henry the pastor always dependeth in emergencies, so he hid himself to them. But it was no use. One said, "I have promised to shine up a car, even as the sun shineth, and furthermore there will be certain considerable shekels awaiting me when the job is done. I'm sorry, but I cannot go." Another spake thus: "I would like to go but I'm very busy, and anyway, upon the day after I must needs take a Sabbath Day's journey over into New Jersey to visit my daughter."

So Henry the pastor was much depressed in spirit and he spake thus within himself: "Behold, I have done my level best to get someone to attend Quarterly Meeting and no one seems to be able. I have a few things to do myself and I am physically unfit to make the journey, yet, so urgent is the need that I am resolved what I shall do. I will cease consuming gasoline in the quest for others and with the help of a faithful damsell who hath been provided with other means of transportation, she, my wife, and myself will endeavor to represent this meeting at the forthcoming Quarterly Meeting."

"And the evening and the morning were the sixth day."

LONGING

The waves of the sea are calling me
Across the mountain snow,
Till their echoes defy my soul's deep cry
To see the wild surf flow.

The waves of the sea are calling me,
Though I am far away,
But the sea is near and its voice is clear
Within my heart today.

KATHRYA KENDALL.

Seattle, Wash.

Our Forum

OUR BARBARIC OBSERVANCE OF INDEPENDENCE DAY

Editor, THE AMERICAN FRIEND:

These words are written as I recall the bombardment of fireworks which resounded from Boston Common on July 4. They who manufactured these fireworks and also they who by official authority directed that they be set off, did not realize how inconsiderate and cruel they were. They did not stop to think of the sick lying on beds of pain in hospitals near by, or of the aged and infirm trying to rest, or of mothers with small babies, tossing restlessly in their beds. They did not think of the nervous and highly sensitive persons, who are often seriously upset by the atrocious explosions.

The people who watched this expensive display were thrilled and delighted by the rapid fire of the bombs and the glare of the lights. They felt that they were being patriotic in celebrating the day which brought us victory and independence. However, I do not call this patriotism, nor do I think it is a fitting demonstration for our historic holiday. In this city where I live and in which large sums of money were expended for these fireworks, two relief stations for the aid of the poor and sick have been closed this year to save money for the city budget. Are we still human or not?

Were these same people to be sitting in their comfortable homes listening to a similar bombardment caused by the explosion of bombs dropped from an enemy plane, they would be filled with fear of and condemnation for those who were devastating their beautiful city. Yet they partake of a similar uproar, terrifying to many innocently suffering and weakened by pain.

Are we civilized today to permit such atrocities? We think that we are more enlightened than those of past ages, but surely these demonstrations of noise do not bespeak culture or enlightenment. The Law still is, as of old, "As ye sow, so shall ye reap," and those responsible for these barbaric explosions will be called into account some day for their acts and will have to pay the just penalty of their crime against humanity.

Whether the result be strife or bloodshed, famine or plague, we cannot tell, but we do know that bad deeds cannot reap good fruit. On the other hand we who do not approve of the vast expenditures of public funds for such wastefulness and inhumanities, should do all we can to change these conditions, and substitute in their place programs of peaceful patriotism. At the same time let us

feel compassion, as Jesus did, for those who in their blind enthusiasm enjoy and permit these warlike demonstrations on Independence Day.

MARY BAKER.

15 Queensbury Street,
Boston, Massachusetts.

✽

AN ATTRACTIVE PILGRIMAGE

Editor, THE AMERICAN FRIEND:

In company with a number of young people I have enjoyed recently another visit to Pendle Hill, Swarthmoor Hall, Preston Patrick, Brigflatts Meeting-house, Firbank Fell and Wensleydale, following in the footsteps of George Fox when he visited this district in 1652.

In taking this journey my thoughts have turned particularly to American Friends who may be visiting this country this year. Possibly some of these do not know that four or five days would enable them to visit these and adjacent places of much interest, and also to see the most beautiful portions of the English Lake District. All who have made this pilgrimage agree in feeling that it makes most vivid the early history of Friends.

ERNEST E. TAYLOR.

61 Wigginton Rd., York, England.

CONCERT AT CARMEL

There was a large crowd in attendance at the Carmel, Indiana, meeting on Sunday evening, July 9, to hear a concert given by Delbert Compton, a violinist of no mean ability, and Frank Plachte, an accomplished pianist. These young men were brought to the attention of Western Yearly Meeting at its Young Friends Conference at Camp Mack, where both reside at present.

Frank Plachte is of German-Jewish extraction and has been in this country only since March when he was exiled from his native land. He was studying medicine in Germany and needed only a few months to complete his course. Now he will have to begin anew in America. He has a scholarship in the Boston School of Medicine. The major part of the offering was given him for his studies but he sent it to the American Friends Service Committee instead of keeping it for himself.

Delbert Compton works at Camp Mack during the summer so he will be able to continue his studies during the winter. He hopes to enter the concert field.

All the young people at Camp Mack enjoyed these two immensely and delegations were present from Plainfield, Gray, Camby, and Westfield to hear them give their Carmel concert.

Now, probably as ever, the real choice for us lies not between good and evil but between the lesser and the greater good.

QUAKERDOM • AT • LARGE

Following an extended period of failing health, Edwin Morrison, for many years a prominent educator in the Society of Friends, and a minister as well, died July 16 at his home in East Lansing, Michigan. A further statement will appear later.

* * * *

Ralph and Irma Thornburg, of Springfield, Ohio, looked in at the Friends Central Offices at Richmond on July 28. They were on their way home from a trip to the Pacific Coast, Ralph having been appointed as a delegate to the meeting of the N. E. A. in San Francisco.

* * * *

L. Clifford Kenworthy of Pasadena, California, has recently completed a term as President of the Junior Chamber of Commerce of California. At the National Convention of that body held at Tulsa, Oklahoma, in June he was made a National Director. He is the son of Luther and Clarissa Kenworthy, the former a nephew of Amos Kenworthy, of Quaker fame.

* * * *

Howard W. Cope, pastor of the Ashboro Street Meeting in Greensboro, North Carolina, and Richard L. Hollowell, and their wives, recently attended Paul Green's drama, "The Lost Colony," at Manteo, Roanoke Island, on the east coast of North Carolina. This was in celebration of the 352nd anniversary of the birth of English civilization in America. It was a great experience which they much enjoyed.

* * * *

Charles O. Whitely and wife Olive Whitely have removed from Wichita, Kansas, to Oskaloosa, Iowa, where he has assumed his new duties as Field Secretary of William Penn College. They had spent the month of June at Oskaloosa looking after the interests of the College while President Edwin McGrew and wife Frances McGrew were taking a much needed vacation in Southern California.

* * * *

D. Elton Trueblood, who recently returned from his sojourn in England to his post as Chaplain of Stanford University, has been asked by Harper and Brothers to extend his recent Swarthmore Lecture, "The Trustworthiness of Religious Experience," to a full length book. He hopes to have the manuscript completed by the end of August. Shortly after his lecture was given on the eve of London Yearly Meeting, it received

the distinction of a favorable review by Dean Inge.

* * * *

The leading article in the *Saturday Evening Post* for July 22 was, "Ickes—Reformer in the Promised Land." We found the article illuminating and engrossing throughout but our attention was particularly attracted by the statement that one of the formative influences in his career was Professor William Hill, Professor of Economics in Chicago University. The article states that the latter was active in Chicago politics and was always trying to interest his students in public life. Ickes, a charter student of the University, lived near Professor Hill's home and did a lot of visiting there. William Hill was a Friend who came from Bloomingdale, Indiana.

* * * *

Those who have not seen it will be repaid for looking up and reading, "The Will of Thomas Taber—A Ballad of Quaker Hill," by Berton Braley, which appeared in the *Saturday Evening Post* for July 15. As suggested by the title it is:

"A testament made in a bygone time,
Rephrased a little to fit with rhyme."
And in connection therewith the author mentions several well known families associated with that famous community in New York State. As Berton Braley indicates, in the extended enumeration of a wide range of details mentioned, "the will reveals how life was lived in the sturdy days" of the latter half of the eighteenth century.

* * * *

Following a trip to the New York World's Fair, Dr. Cesar Ortiz Amengual and his wife Maria Dolores de Ortiz, of Holguin, Cuba, made a short visit to Richmond in the middle days of July. Dr. Ortiz, who has his Doctor's degree from Havana University, is a lawyer and former judge in his home city and teaches part time in the Friends School at Holguin. His wife is a sister of Ramiro Diaz, who has attended Earlham College for two years and who will be a Senior next year. As Clerk of Cuba Yearly Meeting, it was highly appropriate that at the beginning of the Sunday morning meeting for worship at West Richmond meeting, he spoke briefly on behalf of Cuban Friends, being interpreted by Carrie H. Davis.

* * * *

Robert J. Leach, a recent graduate of Marietta College, a New Englander by birth and breeding and friend of the Friends, has been spending several weeks

within the limits of Indiana and Western Yearly Meetings acquainting Friends with the plans and purposes of the Mt. Pleasant, Ohio, Memorial and seeking their cooperation and support. Last year, with the encouragement and cooperation of Harlow Lindley, he prepared as a Master's thesis at Ohio University a monograph on the life of Elisha Bates, who played so large a part not only in Mt. Pleasant history but in the history of Friends generally during the first half of the nineteenth century. Through this research he became an authority on certain phases of the period and also became deeply interested in the proposed Mt. Pleasant Memorial.

* * * *

Another signal recognition has come to Friends through the award from the Hague by the Carnegie Foundation of the 1939 Wateler Peace Prize to the American Friends Service Committee and the Friends Service Council in London. The award, established in 1931 through the will of J. G. D. Wateler, a Dutch banker, was made in recognition of the notable refugee activities carried on by these organizations. It carries with the honor a prize of approximately \$9,500, which sum will be divided equally between the two Quaker groups. The Wateler prize is the second to come to the Service Committee within recent months. It will be recalled that early this year the Bok award for outstanding service to Philadelphia was given to Rufus M. Jones and Clarence E. Pickett, Chairman and Executive Secretary, respectively, of the Committee.

NEWS OF OUR MEETINGS

Elbert D. Newlin, who for some years has been in pastoral work in Contentnea Quarter of North Carolina Yearly Meeting, has removed to High Point to become pastor of Oak Hill meeting.

* * * *

A large delegation of young Friends of the Amboy, Indiana, Meeting, together with the pastor, L. Herbert Reynolds, attended the Young Friends Conference held at Quaker Haven during the week of July 16 to 22.

* * * *

On Sunday morning, July 16, Emily Parker addressed one of the largest gatherings in the history of the Adult Forum of West Richmond Meeting, giving a graphic portrayal of the general dislocation and confusion which occurred in Spain when the Republican government was superseded by the regime of

Franco. At the morning meeting for worship which followed, she described and interpreted the program of relief which she and others had carried on in that country.

* * * *

Evalena Macy, who has been doing a notable piece of community work as leader of the meeting at Palmer Lake, Colorado, has been recorded a minister by North Denver Monthly Meeting. Years ago she was a member of the Friends Mission in Cuba.

* * * *

A pageant "That Joy May Be," was given June 25 by the children of the Paoli, Indiana, Friends Church directed by Mildred Farlow and a dedication service was held for children of the Cradle Roll. . . . Our pastor, Frank J. Long, with four members of the young people's organization, Ruth Farlow, Marjorie Melton, Gaile Thompson, and Frank Wilson, attended Camp Mack, June 26 to 30. A silver offering received from a chalk talk given by Mrs. Will Lindley of Blue River furnished transportation to the camp. . . . Frank Long delivered the address at the memorial service held in our church.

* * * *

The 50th anniversary of Beloit, Ohio, Friends Church will be observed Sunday, August 20. The monthly meeting extends a cordial invitation to all former members, pastors, ministers and missionaries who have been associated with the church. Following Sunday School at 9:45, Herbert Haldy, former pastor, will speak at the morning worship service at 11 a. m. A fellowship hour and breaking of bread will be held in the basement of the church during the noon hour. At 2:30 p. m., reminiscences, historical accounts, and greetings from former pastors and members will be read. The closing service in the evening will be evangelistic.

* * * *

Margaret Mendenhall, wife of Moses T. Mendenhall, pastor at East Whittier, California, is spending the summer with her daughter in Galesburg, Illinois. Alan Mendenhall has charge of a summer Y. M. C. A. camp at Eureka since his graduation from Whittier College in June. . . . Our former Monthly Meeting clerk, Rene Starbuck, has just had the unique distinction of having his wife and their four children graduate from various schools this Spring. Mrs. Starbuck and daughter Thurza received general elementary and secondary teaching credentials from Whittier College; son John, a diploma from Junior College; Martha Lee, from High School; and little Jane, from the Grammar School. . . . The silver wedding anniversary of Mabel and Marcus Schuyler was celebrated on June 24. About one hundred friends were received at their home during the evening.

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THE AMERICAN FRIEND

RICHMOND, INDIANA

REMINDING "RESORTERS" AT ARNOLDS PARK, IOWA

A large neon sign has been recently placed on the front of the Friends church in Arnolds Park, Iowa. It carries the challenging message in clear pastel colors—

"IT PAYS TO SERVE JESUS."

Directly vertical through the center of the structure is a white cross, also lighted in colors, and a figure of a lily suspended over the cross.

Arnolds Park is a resort town in the Iowa Great Lakes Region. The church building is located at the intersection of U. S. highway 71 and the entrance into the down town area and the amusement

park. Summer visitors here on vacation can scarcely go through town without coming in sight of this clear, ringing challenge. People coming up from the dance hall on the lake shore in the early morning hours must pause at the intersection in the full blaze of this short sermon before entering the main highway and leaving town.

Several critics have informed us it is the most imposing neon sign in this area of Iowa. The quiet and subdued colors are such a contrast to the more brilliant advertisements that attention is drawn to it.

The expense of such a project has been cared for by interested members and a few of the business men in town.

NEW YORK EXPERIMENT SUCCESSFUL

New York Monthly and Quarterly Meetings were held one after the other at 144 East Twentieth Street, New York City, on the evening of July 12. The experiment was very successful. In summer there is of course less business and since the laying down of the Westbury, Long Island, Meeting, the same group of Friends—the New York and Brooklyn congregational meetings—attend both meetings for business.

The German Yearly Meeting young Friend, Hans Buchinger, was present. One of his most vivid remarks was, "Do you live the life which takes away the cause of all evils?"

William Gilmore of the Dublin Yearly Meeting, who was also in attendance offered the wish that Friends would more often speak to the question in their business meetings. He spoke from experience as Clerk of the Lisburn Monthly Meeting in Ireland.

Comment was made upon how remarkably the New York young Friends have taken hold in the past five or six years. Of the ninety persons who attended the Annual All Friends Picnic on July 8, half were under thirty-five years of age.

The various representatives to the Yearly Meeting at Keuka Park told their impressions of the sessions and sociability there.

HELP KEEP OPEN FLUSHING MEETINGHOUSE

A number of Monthly Meetings and many individual Friends have contributed generously to the funds for keeping the Flushing, Long Island, Meetinghouse open this Summer to World's Fair visitors. Those who have come so far have been very appreciative and reverent in their attitude, and shown much interest in the Society of Friends. We who talk to them feel that there is a real opportunity to spread the Quaker message here. Henrietta Carey, of the Lafayette Avenue Meeting in Brooklyn, is in charge with Eliza H. Bell of Flushing Meeting assisting, and two volunteer helpers. There is a table containing free literature downstairs, and upstairs picture postcards and a booklet descriptive of the Meetinghouse are sold to help with expenses.

If the Meetinghouse is to be kept open all summer more contributions will be needed. Please send them to our treasurer, L. Hollingsworth Wood, 103 Park Avenue, New York City. Any amount will be appreciated, no matter how small.

Friends can also help by buying the booklet which is well worth the twenty-five cents, and we think every Friend should be glad to own a copy. The text is written by Ann Gidley Lowry, who taught English for many years at West-

town School and is now living near Flushing. Through Charles U. Powell, who is Clerk of Flushing Meeting and also chief engineer of the Topographical Bureau of Queens, some very fine photographs were secured which add greatly to the attractiveness of the booklet. It may be ordered from Eliza H. Bell, 3802 Bell Boulevard, Bayside, New York, or Elizabeth M. Lantz, Secretary, 221 East Fifteenth Street, New York City.

FOR WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proven to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

This pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

For \$1.00 we will send to any address, on approval, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This includes a Tithing Account Book, two playlets, and "The Scriptural Basis for the Tithe." It contains everything we publish, making over 560 pages on the subject of Tithing.

THE LAYMAN COMPANY.
730 Rush St., Chicago, Ill.

ELLA COOK VEEDER

Ella Cook Veeder, born of Quaker parents October 24, 1852, near Aroma, Hamilton County, Indiana, died at her home in Long Beach, California, June 20, 1939. At the age of three she moved with her relatives in covered wagon to the timbered hill country near what later became Ironton, Wisconsin. The Quaker minded of the community met in her grandfather's home on First Days and held religious services and this was the beginning of Ironton Monthly Meeting of Friends, the first in the State. Her uncle, Jabez Brown, became the teacher in that little Quaker colony and under his tutelage a score or more of teachers were prepared for the surrounding schools, Ella Cook being one of them. After a period of teaching, she was married in 1874 to a fellow teacher, Charles Veeder, who also became a Friend.

Converted in early girlhood under the influence of Godly parents and visiting preachers, Ella Cook Veeder at Iowa Yearly Meeting consecrated her life to Christian work. On returning home she held a young people's meeting and helped many to become Christians. Later she was recorded a minister, as was her mother before her. She assisted her

sister, Antoinette Cook Coryell, in starting Friendswood Academy.

In 1887, with three other families, she and her husband joined the Chicago group of Friends for the new venture in Whittier, California. Here she became the teacher of the first school in the town, which later became Whittier College. She also became the first president of the Whittier W. C. T. U., at whose fiftieth anniversary she was honored as its mother.

Her first pastorate was at Alamitos, California, where pastor and members became much attached to each other. Later she and her husband moved to Long Beach where her missionary spirit went out to foreigners needing the Gospel and she invited many into her home for education in English and the Bible, beginning the Friends work among Japanese. For many years she was teacher of the women's Bible Class of Long Beach Friends Bible School and was active in church work. She was a ready writer and contributed to various papers and magazines, being especially gifted in writing poetry. Her ready wit and sense of humor served to make more interesting her services for her Master.

Surviving are her husband and one sister, Drusill Davis, of Los Angeles. She also leaves a host of friends who will greatly miss her radiant spirit.

Ray Carter, her pastor, conducted the funeral services and spoke fitting words of appreciation of her life work. Martilia Cox, representing the members of the church, spoke of her abiding faithfulness in the work of the Master.

LOOKING TOWARD HEAVEN

Is "hope deferred"? "Look now toward Heaven!"

The God of love will never fail thee,
His stellar hosts declare replevin—

Look up! Look up! Thy God doth hail thee!

Art sore depressed? "Look now toward Heaven!"

Though deep in need, and wronged by others,

Redeeming love enhances "seven"—

Forgive! Forgive! Turn foes to brothers!

Bewildered thou? "Look now toward heaven!"

The Paraclete forever guideth—

O banish all unholy leaven—

He comes! He comes! And he abideth!

Catastrophe? "Look now toward Heaven!"

The "signs of . . . times" O who discerneth?

The "Promise" holds far past eleven—

Look up! Look up! The Lord returneth!

MILLIE M. LAWHEAD.

Van Wert, Ohio.

BIRTHS

DOUGLASS—At Amboy, Indiana, July 13, 1939, to Merville and Martha Douglass, a daughter, Camilla Ann.

MARRIAGES

CODD-HEDGES—In the East Whittier, California, Friends Church, June 20, 1939, Lenna Lee Hedges, daughter of Emmett C. and Cora Hedges, to John Anthony Codd of Whittier, California. Rev. W. C. Cheverton, pastor of the First Christian Church of Whittier, minister.

HUFFMAN-PRAY—At Plainfield, Indiana, June 25, 1939, Ardyth Pray to Herbert Huffman, Jr., pastor of the Friends Meeting at Oskaloosa, Iowa. Furnas Trueblood and Fredric E. Carter, ministers.

NELSON-THOMAS—At the home of the bride's parents in Kokomo, Indiana, July 1, 1939, Virginia, daughter of Mr. and Mrs. Charles E. Thomas, to Verlin Nelson, grandson of Mr. and Mrs. W. D. Walker of near Elwood. Father of the bride, minister. At home at Elwood, Indiana.

DEATHS

COPE—At the home of his son near Vilas, Colorado, September 13, 1938, Aquilla Cope, aged ninety years. He was born at Marietta, Ohio, April 24, 1848, the son of Nathan and Elizabeth and came with his parents to Kansas in 1868 and in the same year was married to Martha Bond. To this union six children were born, two of whom survive. He was a birthright Friend and was always an active worker in the church and Sunday School as well as in the community. Funeral services were conducted by the pastor of the Vilas, Colorado, church where he attended services on the Sunday preceding his death.

Cox—On June 29, 1939, as the result of an auto accident, Floyd Cox, aged twenty-two years, son of Irwin Cox and the late Nelle B. Cox of Westfield, Indiana. He was a member of Westfield Meeting, a fine Christian young man, ever ready to help in the activities of the church. Funeral services were conducted by his pastor, Orval H. Cox, assisted by an uncle, Earnest Addison of Knightstown, Indiana. Surviving are his father and a brother, Vernard.

EARLE—At Cranston, Rhode Island, June 23, 1939, James Hervey Earle, aged eighty-six years, son of the late Charles W. and Cynthia Hawkes Earle. He graduated from Moses Brown School in 1875 and was the last surviving member of that class; also from Brown University in 1879 and on June 17 attended the sixtieth reunion of his class, at which time he received recognition for his scientific work. For many years he taught in the Cranston schools, organizing the first high school classes and became the first principal. For twenty-nine years, until his retirement in 1928, he was engaged in the manufacturing jewelry business. Surviving are his wife, a son and a daughter, and one sister. Another sister, Alice Earle Stevens, well known among Friends for her preaching died in 1935. Funeral services were conducted by E. Annah Tucker, minister of the Providence, Rhode Island, meeting, of which he was a member.

ELLIS—At Marshalltown, Iowa, June 23, 1939, in an automobile accident, Raymond Ellis, aged twenty-seven years. He

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was an active member of the Marshalltown Meeting. Funeral services were conducted by his pastor, Carl D. Byrd.

HARRISON—At Richmond, Indiana, June 7, 1939, Maryelle Harrison, aged thirty-eight years, daughter of Thomas H. and Claribel Barrett Harrison. She was born in Indianapolis, Indiana, and was a life-long member of Indianapolis Friends Meeting. She was graduated from Earlham College in 1925 and for several years taught school. Surviving are eight brothers. Funeral services were conducted by Walter C. Woodward.

NEWLIN—On June 9, 1939, at his home in Cincinnati, Ohio, after a brief illness, Rhesa Newlin, aged forty-seven years. He was born near Graham, North Carolina, of Quaker parents, Charles and Lina Newlin. He was graduated from Guilford College in 1917; received his master's degree from Chicago University; and attended Ohio State University. He taught at Guilford College, Clemson College in South Carolina, Ohio Wesleyan University and for the past five years was professor of mathematics at Withrow Senior High School in Cincinnati. He had contributed many articles to scientific and educational magazines. In 1923 he married Effie Cooper, who survives with their daughter Mabel Jeanette. Two brothers, Curtis Newlin, a teacher at Oakwood School, and Elbert Newlin, a Friends minister at Pikeville, North Carolina, also survive. Throughout his life he held to his Quaker ideals and was active in furthering the work

of the church. He delivered many addresses on Peace. Burial was in China Grove, North Carolina.

RAIFORD—At Ivor, Virginia, June 27, 1939, Ada J. Raiford, an Elder in the Cornith Meeting near Ivor, Virginia. Early in life she united with Friends, her father and grandfather having been Friends before her, and became one of the charter members of the Cornith Meeting. In 1887 she was united in marriage to William H. Raiford. In January, 1937, more than one hundred friends and relatives joined with them in celebrating their Golden Wedding anniversary. To them six children were born, all of whom survive, together with her husband and a sister.

REECE—At the home of a step-daughter at New Providence, Iowa, July 13, 1939, Asenath C. Baldwin Reece, aged ninety-five years. Born near Monrovia, Indiana, the oldest of eleven children of Caleb and Malinda Baldwin, she moved with her parents to New Providence, Iowa in 1869. She was a birthright Friend, was converted in early life, and dearly loved the church, finding many places for useful service. She taught school in Indiana and in Iowa. In 1891 she was married to Elkanah Reece who preceded her in death by more than fifteen years. They lived at Whittier, California, from 1893 to 1898. Funeral services were held at Honey Creek in charge of the pastor Guy W. Harvey, assisted by Eli S. Wheeler, pastor at New Providence.

RENFREW—At his home in Parkham, Maine, March 31, 1939, James Renfrew. He was born in Scotland, July 11, 1874, and came to this country at the age of fourteen, settling with his parents at Saylesville, Rhode Island. Converted at an early age, he was ever active in the work of the church, and in 1902 began evangelistic work. In 1903 he was married to Edith D. Huff. He was recorded a minister by the Ferrisburg, Vermont, Meeting in 1904. He then served Friends Meetings at Farmington, New York, in Iowa and in Maine. For some years, beginning in 1920, he was pastor of Congregational churches, retiring from active service in 1932. He will be remembered for his cheerful disposition and warm-hearted Christian spirit. Surviving are his wife, a brother and a sister.

VINCENT—At Poughkeepsie, New York, May 25, 1939, Wellington Vincent, aged seventy-three years, who was for many years a member of Nine Partners Monthly Meeting, New York Yearly Meeting. He is survived by his wife, Mary E. Vincent of Millbrook, New York.

WILSON—At Pasadena, California, June 12, 1939, Terrell Wilson, aged seventy-nine years. The son of Timothy

SCHEDULE FOR YEARLY MEETINGS IN 1939

(With name and address of Clerk)

North Carolina—August 8 to 12, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15 to 20, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 21 to 27, Oskaloosa, Iowa; Carl D. Byrd, 707 West State Street, Marshalltown.

Ohio—August 22 to 27, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance.

Western—August 22 to 27, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Indiana—September 20 to 24, Richmond, Indiana; William J. Sayers, 416 West Adams Street, Muncie.

Kansas—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 25 to 30, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

and Elizabeth Terrell Wilson, he was born in Dublin, Indiana, and attended Spiceland Academy and Earlham College. In 1883 he was married to Belle Brookshire. For thirty years he taught in the public schools of Spiceland and maintained an active interest in every community enterprise. In 1910 he moved with his family to South Pasadena where he became a teacher in the Bible School. During all of his years of teaching he influenced in an important way hundreds who were in his classes. He was an understanding friend to countless young people who sought his sympathy and advice, as well as to older ones. He continued to be physically active and mentally alert almost to the very end of his life. Surviving are the widow and three children. Funeral services were conducted by R. Ernest Lamb and Edwin McGrew.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

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57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4723 West Forty-first Avenue. Telephone Glendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m. Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C.E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N.E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

TORONTO, CANADA

Friends House, 113 Maitland Street, Telephone: Midway 5395. Meeting for worship, Sundays, 11 a.m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.